

MINUTES

OF THE

Pearl River Baptist Association,

CONVENED AT THE MEETING-HOUSE

OF

BETHANY CHURCH,

On Friday the 12th of September 1828.

MONTICELLO:

PRINTED BY SAMUEL FOSTER.

1828.

MINUTES, &c.

FRIDAY, September 12, 1828.

1. THE Introductory Sermon was delivered by Brother J. HARVEY, from John 12, and *"Now is my soul troubled, and what shall I say? Father, save me from this hour: but for this cause came I unto this hour"*

2. After a short interval the Association convened in the house, and Brother Collins having prayed, the delegates from the several Churches presented their letters, which were read—their names enrolled, and the state of the Churches minuted.

(See the annexed Table.)

3. Elder James Thigpen was re-elected Moderator, and Elder Norvell Robertson was elected Clerk.

4. On motion—Elders D. Collins, James P. Martin and Isaac Brakefield, with the Moderator and Clerk, were appointed a committee to revise the Circular and arrange the business of the Association.

5. Brother Newland was appointed to write letters of correspondence to sister associations.

6. Enquired for associations correspondence—and received from the Mississippi Association a letter, and a parcel of their minutes, by the hands of Brother James Cain, their messenger—Brother C. Felder, his colleague, we are sorry to state failed to attend, in consequence of affliction in his family. Also, received a letter and packet of minutes from the Union Association; but no messenger.

Brother Robertson prayed, and the association adjourned till to-morrow morning.

SATURDAY, Sept. 13, half/past 9 o'clock. A. M.

Met according to adjournment—Brother Martin prayed, and the association proceeded to business.

7. Submitted the arrangements of preaching during the session, to a committee consisting of Brothers Martin, Walker and Harvey.

8. The church at Gallilee, recently constituted, petitioned by letter and delegates for admission into this association—and was received.

9. Agreeably to a reference of the minutes last year, the Association took under consideration the subject matter contained in the 3d and 4th Articles of the constitutional powers of this Association; and after an animated discussion of some length, the subject was dismissed without adjournment.

10. Called for the circular letter (which, at the request of Brother Thigpen, was prepared by Brother Collins) which being presented and read was adopted, and, on motion, the clerk is requested to interlard it with such scriptural references as go to prove certain doctrines therein contained.

11. Two of propriety of taken into consideration following measures which are favorable to delegates, and report their progress. Where at the meeting Friday before.

12. The character of dismission association—it is

13. On motion address annex minutes next year one on the subject.

14. Appoint follows, viz. E the Mississippi Union—brother And Ordered. dollars each, to

15. The committee the Baptist Church contracted with a copies; but had the subject. W its exertions to Jesse Crawford occasioned by the

16. The church in this association a committee to the association.

17. Appointed sippi Baptist St J. H. Newland, Reeves.

18. Recommended January next, a merciful God, to the churches of the it. Also, the four ber as days of de

19. RESOLVED this Association ality during the

11. Two of our churches having suggested in their letters, the propriety of dividing this Association, the subject was therefore taken into consideration, and after mature deliberation, the following measure was recommended, to wit. That those churches which are favorable to a division, meet in convention, by their delegates, and consult on the expediency of the measure, and report their proceedings to the next Association, by their messengers. Whereupon it was agreed, that said convention assemble at the meeting house of Tallihaly Creek, in Perry county, on Friday before the fifth Sabbath in November next.

12. The church at Mount Nebo, having petitioned us for a letter of dismission, for the purpose of joining the Mississippi Association—it is Ordered, that the same be granted.

13. On motion of brother Collins; *Resolved*, That the circular address annexed to our minutes last year, be re-printed in our minutes next year. And brother Newland is appointed to write one on the subject of *the evils of intemperance*, to be kept in reserve.

14. Appointed messengers to corresponding associations, as follows, viz. Brethren Collins, Walker, Harvey and Coaker to the Mississippi—brethren Thigpen, Brakefield and Randall to the Union—brother Hodges to the Bethlehem, (formerly Beckbe.)—And Ordered, that our messengers respectively be allowed six dollars each, to defray their travelling expenses.

15. The committee appointed at our last session, to procure the "Baptist Confession of Faith," reported that they had contracted with a Mr. Cole of Nashville, for the requisite number of copies; but had not since, received from him any information on the subject. Wherefore, *Resolved*, that said committee continue its exertions to accomplish the object in view; and that brother Jesse Crawford be appointed to fill the vacancy in said committee, occasioned by the removal of brother A. G. Moore.

16. The church at Pentecost having failed to represent herself in this association, brethren Robertson and Martin were appointed a committee to enquire into her state, and report to the next association.

17. Appointed the following brethren delegates to the Mississippi Baptist State Convention, viz. J. P. Martin, D. Collins, J. H. Newland, H. Runnels, J. Brakefield, S. Coaker and Z. Reeves.

18. Recommended to the churches, to observe the fourth day of January next, as a day of Fasting Humiliation and Prayer to a merciful God, that HE would FOR HIS OWN NAME'S SAKE, visit the churches of his saints, with a general effusion of his Holy Spirit. Also, the fourth day of July and the twenty-fifth day of December as days of devout thanksgiving for his unmerited blessings.

19. *RESOLVED*, That we express in our minutes the thanks of this Association to the citizens of this vicinity for their hospitality during the session.

20. Appointed brethren H. H. Brakefield and Morgan a committee to inspect the Treasurer's accounts, who, having performed that duty, REPORTED, that they found them correctly stated. — The Treasurer's Report was then received and ordered to be inserted in the minutes.

TREASURER'S REPORT.

DR. To balance in fund last year, \$ 91 04½
 To contributions of the churches at last Association, 102 10
 To money refunded by brethren Collins, Newton & Morris defacing messengers, 18 00

\$211 14½

CR. By expenses of printing and distributing last years minutes, paid A. G. Moore, \$75 00
 By loss on the exchange of a three dollar note on the Tombecka bank, 1 50
 By expenses of corresponding messengers, 36 00

\$112 50

And there is now in Treasury \$98 64½
 Errors excepted,

W. E. WHITE, Treasurer.

21. Appointed the next Association to be held at Bowie Church, Covington county, to commence on Friday before the second Sabbath in September next. Elder E. Collins, is appointed to preach the introductory sermon, and Elder J. H. Newland his alternative.

22. Received the contributions of the churches.

23. Appointed brother Robertson to superintend the printing, and distribution of the minutes, and authorized him to draw on the Treasurer for moneys sufficient to discharge the printers account. Ordered also, that his individual expences be paid, and that he receive one dollar per day for his services.

The Moderator prayed, and

The Association adjourned till next meeting in course.

JAMES THIGPEN, Moderator.

NORVELL ROBERTSON, Clerk.

Exercises of the Sabbath.

Pursuant to an arrangement of the committee appointed for that purpose, Elder James Thigpen, Norvell Robertson and Davis Collins, preached to the edification of a very large assembly of auditors; after which, elder S. Mercer, closed the exercises of the day with exhortation and prayer.

STATE OF THE CHURCHES.

Note...Ordained Ministers names are in SMALL CAPITALS—Licensed Preachers in *italics*.—An asterisk (*) denotes absence, and a dash (—) is affixed to Churches not represented, whose numbers stand as they did last year.

CHURCHES,	COUNTY,	NAMES OF DELEGATES,	Baptized.	Rec'd by letter	Dism'd by do.	Excommu'd.	Restored.	Dead.	Total in Fellowship.	No. of copies of Minutes.	Contributions
Antioch,	Marion	JAMES THIGPEN <i>Jesse Crawford,</i>	1	9			1		41	20	85 00
Antioch,	Jones	<i>Isham Hodges</i>		2	3				23	12	1 50
Bogue Chitto,	Pike	John Warren, Thomas Gullledge	1	4	1	1			39	10	2 00
Bethany,	Lawrence	George Granberry, Wm. Stamps	2	4	13				58	40	5 00
Bethsaida,	Copiah	—	2	8		1			27		
Bethel,	Covington	Wm. N. West, Matthew Thames	5	1	3	2			23	12	2 00
Bowie,	Covington	FRANCIS WALKER, Wm. MORRIS	2	8	2	1		1	56	35	3 50
Bethlehem,	Pike	<i>D. Roberts,*</i> William Spencer	1		3	1			18	12	2 00
Beulah,	Lawrence	Josiah Lard				1			8	10	1 37 1/2
Chickasawhay,	Green	JAMES POWELL, John Bishop	2	13					3	25	5 00
Copiah,	Copiah	James Thomas, John Goings	6	4	16				35	15	1 75
Dillon's Creek,	Marion	ISAAC BRAKEFIELD		5				1	31	25	3 00
Ebenezer,	Covington	JOHN P. MARTIN, George Burkit	3	2	6				41	30	5 00
Fair River,	Lawrence	JOEL HARVEY, Richard Ross		1	10				49	30	4 00
Friendship,	Pike	SHADRACH COAKER, Z. Reeves	6	4		1	1		35	20	4 16 1/4
Gallilee,	Copiah	<i>Joel Randall,</i> Hiram Randall	3	7			2		17	8	1 25
Greenleaf,	Green	John Dodrill, Samuel Herring	3	1	3			1	25	12	1 50
Half-moon-Bluff,	Wash. Pa. La.	Joseph Erwin, Richard Allbritton	2	4	2		3		21	18	2 00
Hebron,	Lawrence	Wright Mitchell, Charles Slater	3	8	12	3			82	45	5 00
Hephzibah,	Lawrence	Daniel Langston, Josiah Stringer	1	5	4	1	1	1	49	30	4 00
Mount Nebo,	Wash. Pa. La.	—	27	4	2	2	1		63		
Mount Moriah,	Lawrence	Asa Speight, Samuel Chandler		3			1	1	26	16	2 00
New Chapel,	Pike	Wm. McCullough, Wylie Routen	3	2	4	1			30	26	3 00
New Zion,	Marion	Richard Bulloch	3	3	2	1			36	20	4 00
Pearl River,	Lawrence	JOHN H. NEWLAND H. Runnels		1	1				18	16	3 00
Pentecost,	Covington	—		4					17		
Providence,	Marion	N. ROBERTSON L. Granberry	7	2	3				56	35	3 00
Red Creek,	Perry	George Dickey, A. Sumrall				1			19	12	2 00
Silver Creek,	Pike	W. Simmons, Benj. Morgan	27	9	2				60	35	5 00
Silver Creek,	Lawrence	Jesse Armstrong, N. Saunders				1	1		21	18	2 00
Cedar Creek,*	Jackson,	SAM'L NEWTON,* J. MORRIS	5	1	4		1		32	15	3 00
Sweetwater,	Perry	—		1		1			22	14	3 50
Strong River,	Simpson	JAS. COURTNEY, Moses Bridgers		8	2		1		20	20	2 00
Salem,	Wayne	Hezekiah Walker			1	1			38	15	3 00
Society Hill,	Lawrence	DAVIS COLLINS, James Warner	2	5			1		28	18	3 00
Tallahaly,	Perry	<i>Giles Sumrall,</i> John Moffit,	1	1	6				33	30	3 00
Union,	Pike	Wm. Thornhill, H. Youngblood	12	2	2	1			46	35	5 00
Zion,	Wayne	D. Hendrick	2	3	5	3			26	15	2 00

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THE PEARL RIVER BAPTIST ASSOCIATION,

*To the Churches of her body, sendith Christian Salutation. May
grace, mercy and peace be multiplied.*

Beloved Brethren:—

PERMIT US to address you on the subject of New Testament Sacrifices. That we may be more easily and clearly understood, let us consider both of the *nature* and *matter* of sacrifices, from their original institution. Theologically speaking, a sacrifice is an offering made to God, under his direction, and by his positive command; therefore has the authority, promise and example of the great Head of the church, to improve, protect, and bless the institution, of which he himself is the author. The *matter* of sacrifices is confined to objects and things of this world, on which the Almighty God is in nowise dependant, nor are they of essential service to himself. The object and end of sacrificing should be learned from the word of God; who has condescended to explain his will, and assign his reasons for this order of his counsel among us. Through the medium of sacrifice, he reveals his salvation, in the place where sacrifices are offered, the glory of God in our salvation is revealed and displayed; and the church amply provided with all the means for her acts of public and private devotion. The church of God, in her public and private members, are the ministers; the sanctuary the place; Christ and his people with all their substance the means; so that the glory of God, the social comfort and happiness of Zion, and the interest & progress of the Redeemer's kingdom be not hindered.

The *necessity* of sacrifice. If the church at any time needed sacrifice, and God commanded it, why not at all times? God has not changed, neither is the church yet triumphant. If from the fall of man, God built his church under the institution of sacrifices until the coming of Christ, since the coming of Christ, is the church less needy, or is she more exempt in her members, or has God withheld the means? If we be attentive to the state of the church, we shall see as much call for labours and means, as ever appeared in any age of the world. The labours of the public ministers are far more laborious under the new testament than under the old; why then should the private ministers of God's sanctuary be exempt from sacrificing as largely as under the old testament? Because God has in infinite wisdom accomplished in part the great object of sacrifice and changed the order and manner of sacrificing, is that a reason for ceasing the daily sacrifice? When, tithes, talents, bullocks, rams and lambs; gold, silver and garments; flour, oil and wine, were sacrificed on the altar of God in the Jewish church, who received the benefit but the ministers and church? And who received the glory but the great Head of the church? Could the Jewish church have existed without the institution and observance of sacrifice? And would it not have been unjust to have required every thing from them and nothing from us? Or will the gospel church content herself with looking back at the zealous sacrificing and offering of the Jewish church, and not feel a holy zeal and emulation to bring her sacrifices and offerings up to the Lord in the gospel sanctuary? If

therefore the old testament church could not have existed without sacrifices and offerings, how shall the new testament church exist without sacrifices and offerings?

We now invite your attention to the leading doctrines of this address.

In discussing new testament sacrifices, we first consider the sacrifice offered for us, and secondly, the sacrifice which we are to make in return.

The offering made for us was none less than the Son of God, who gave himself for us. He "who knew no sin," was "made to be sin," that we might be "the righteousness of God in him." The offering was made to the Father, Ps. xl. 10, 11, who accepted the sacrifice offered for us, which proves the everlasting covenant between the Father and the Son, because the Father could have no demands against the Son, nor would he have had any right to receive the Son as a sacrifice for us: if there had been no promise made by the Son to the Father, Zach. vi. 13, Titus ii. 14. Moreover it would have been unjust in the Father to have made his soul an offering for sin, had it not been, that the son by contract with the Father, had bound himself under the law, to become a sacrifice according to the law for us. Isa. xlii. 1. Ps. xxii. Neither would the Father have had any legal demands on the Son, had not the Father made promises to the son, and bound himself by oath and promise to his son, that his throne should be eternal as the heavens; forasmuch as they were equal and innocent, there must be an understanding, consent and agreement between them to justify their conduct towards each other. Otherwise the gospel plan would appear most cruel and wicked; but viewing the son of God offering himself a sacrifice to the Father, according to the law, in covenant for the salvation of the church, as an equivalent for his sufferings, we are not at all surprised that heaven and earth were astonished and rejoiced, Ps. lxxiii. 11, 12, Gen. xxii. 18, Gal. iii. 16. The object for which he was offered, is worthy the justice and wisdom of God. "For even Christ our passover is sacrificed for us," I Cor. v. 7. "But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." Heb. ix. 26, to make an end of sin, and to destroy him that is the devil. Neither could the object have been attained, and the end accomplished by any other sacrifice, as evidently appears from the epistles of st. Paul to the Romans and Ephesians. The end to be accomplished is the salvation of his people from their sins; this can and will be effected by the death and resurrection of our divine Lord and saviour, without any other means, for the blood of Christ cleanseth from all sin. And the Father has accepted the offering and declared himself well pleased with him for his righteousness; and proclaimed aloud to the church, that he is reconciling sinners to himself by the death of his Son; inasmuch as he has magnified a made honorable the law, and brought in an everlasting righteousness to justify the guilty.

We would next consider the nature and character of the offering which are divine, being made by a divine person, for the divinity constitutes the sacrifice essentially divine, and debars all mixture and defilement; so that there is no name given under heaven whereby a sinner can be saved, but the name of the Lord Jesus Christ, and this sacrifice should be considered meritorious in the sight of God, and the cause of all other sacrifices, without which they are offensive to God. It is therefore impious to say it was offered on the condition of man's

abedience, for the obedience of Christ: but the cause of us, is the cause of Christ.

Having shown that sacrifices we are to make in return on us, and under the old testament. Spiritual worship must worship him, an old and new, "present your bodies as a sacrifice," is your reasonableness in the ordinance, likewise our time, a part in acts of because we are in the world, for if we with all we have see christians say Lord. But, covetous professors God; however h Moreover, the pu ally in the sanct hold the daily sa streets of Ashkel your duty with t fully informed y and sinful prejud and blessings.

We should like are to be offered. Calvary, according God, which time and the Holy Gh not have been a immutable are the crifice are also to choose the closet, convers in spirit, of giving up our ourselves to the L covenant with the we do with unliv grace of God, con this altar, to sanct bodies as ours. V Lord's supper, in v discipleship to Ch will of God, as a r with any other per could be acceptabl

abedience, for this is to make man's obedience equivalent to the offering of Christ: but rather let us believe, that his becoming a sacrifice for us, is the cause of our making offerings to him.

Having shown the offering made for us, we next lay before you the sacrifices we are to offer in return to God, and that they are as obligatory on us, under the new testament, as the sacrifices offered by Jews, under the old testament dispensation, were on them. They are as follows: Spiritual worship—"God is a spirit, and they that worship him must worship him in spirit and in truth." "Son, give me thine heart," is an old and new testament offering. "I beseech" you brethren, to "present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." That our bodies are to be sacrifices to God in the ordinances of the Gospel, in holy obedience and worship to God; likewise our time, talents and interests, are all to be sacrificed to God, a part in acts of public worship, and part in acts of private worship; because we are not of the world, neither have we any thing for the world, for if we be the Lord's, the world is not worthy of us; but we, with all we have and are, are the Lord's, and it is a delightful sight to see christians sacrificing soul, body, time, talents and interests to the Lord. But, cold, slothful, hard-hearted, unfeeling, worldly-minded, covetous professors, are a reproach to the church, and a dishonor to God; however honorable and fashionable they may appear in the world. Moreover, the public ministers are blamed if they do not serve continually in the sanctuary; and should the congregation of the Lord withhold the daily sacrifice? O tell it not in Gath! publish it not in the streets of Ashkelon! But, dear brethren, we approach the subject of your duty with trembling, because we fear you have not rightly and fully informed yourselves on this subject, and may with a false view and sinful prejudice, resist the truth and cast away your own mercies and blessings.

We should likewise know the places where new testament sacrifices are to be offered. Jesus Christ was offered up on the cross on Mount Calvary, according to the determinate council and foreknowledge of God, which time and place were agreed upon by the Father the Son and the Holy Ghost, & decreed; so that the sacrifice of himself would not have been acceptable to God at any other time or place; so immutable are the purposes of God. The time and place for us to do sacrifice are also to be regarded with pious concern. In private we should choose the closet, meaning secret retirement, aside from the world to converse in spirit, with God who is a spirit, while we perform the act of giving up our hearts to God, meaning an unreserved surrender of ourselves to the Lord: at which times and places we make a solemn covenant with the Lord by vow and promise to be the Lord's. And this we do with undivided affections, & a humble reliance on the sovereign grace of God, counting it our greatest joy that God has consecrated this altar, to sanctify through the merits of Christ, such sinful souls and bodies as ours. We likewise offer ourselves to God in baptism and the Lord's supper, in which we voluntarily make a public profession of our discipleship to Christ; we also offer ourselves, one to another by the will of God, as a new testament sacrifice; nor should we be satisfied with any other person making this sacrifice for us; nor do we think it could be acceptably done by any but ourselves, and these we offer with

a conscientious regard to God, a positive command. Having made a solemn sacrifice of ourselves, at a time that God allows us, should be redeemed from waste and ruin, in religious exercises and labors, as directed by the word of God, and invited by the opening of his providence on which the pious disciple should keep a steadfast eye. All regular and public meetings of the church should be attended with scrupulosity, as a sacrifice of time, indispensable to the sanctuary worship of God, the disciple of Christ should keep a forward look, so as to have that time unshackled and free from his worldly business, and leaving every thing of a worldly nature behind, he should go to the worship of God with a joyful heart, and mingle his exercises in the solemnities of Zion; always regarding the sabbath day as a seventh part of time which God has separated from the other six parts, and consecrated to his service, to be observed and kept holy by us.

Next our talents are to be considered, which, various as they may be in degree, will all be excellent if properly employed, on proper occasions, and at proper seasons. Whether our gifts be small or great, God gave them for the use of the church, and if they be made a willing sacrifice to the interest of the church for the glory of God, he will own the offering with divine regard. This consideration should encourage the disciples of Christ to a holy & pious use of their talents, with all diligence & prudence, knowing their labors will not be in vain in the Lord. If it be asked, where shall we offer ourselves, devote our time and exercise our talents? we answer every where, especially at the house of God with the church in assembly.

Lastly, our worldly interest should be considered subject to the claim and disposition of the Lord. We have already shown, that the Lord, for the welfare of the church, does constitute and require a part of the worldly interest of Israel for sanctuary service; we hold it therefore an incontrovertable doctrine, founded in moral and natural justice, and based on the usage of the true church of God, in all ages of the world when she appeared in any regular form, they did honor God with their substance, by a willing sacrifice of that part of their worldly goods, which God required of them, as members of his church, and worshipers of Him. On what principle then, shall we be exempt from this holy offering? Or, if we were exempt, would it not be a great reduction of our religious pleasures? Why should we fear to sow? Have we no promise that we shall reap in proportion? We are told by unerring truth, that as we sow, so shall we reap. And the word of God requires this sacrifice in terms unequivocal, and this sacrifice is also to be made at the house of God in part, as far as the service of the sanctuary of the Lord require; nor does any view in which the church can appear, speak this offering unnecessary; but a correct knowledge of the church will cry aloud for new testament sacrifices to be made without ceasing. We do with much love & sincerity, exhort you, my brethren, to regard the doctrine of the New Testament in all your ways, and give the most earnest heed to what God requires of you, that you may walk in the light of his countenance, and at last give up your stewardship with pleasure, knowing that God will approve you good and faithful servants with a divine plaudit, well done; for which we devoutly pray.—AMEN.

MINUTES

9

OF THE

Pearl River Baptist Association

CONVENED AT

BOOYEH CHURCH,

ON FRIDAY

September 11, 1829.

MONTICELLO:

PRINTED BY SAMUEL FOSTER.

1829.

MINUTES, &c.

An appropriate introduction to the discourse was delivered by brother DAVIS COLLINS, from Mal. 3. 16. "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard: and wrote a book of remembrance was written before him for them that feared the Lord, and that thought on his name."

1. The delegates from the churches then convened in the meeting-house; the letters were read, the names of the delegates enrolled, and the minutes of the churches minuted. (See the annexed table.)

2. Brother Davis Collins was chosen Moderator, and brother Norvell Robertson, Clerk.

3. Received and read letters of correspondence, viz: From the Union, a letter and their minutes; their messengers failed. From the Mississippi, a letter and parcel of their minutes by the hand of brother Felder, one of their messengers; brother Cain, the other messenger, failed. On invitation, brother Felder took a seat with us.

4. Appointed brother White to write a letter to the Union Association; brother Hendrick to the Mississippi and brother Brakefield to the Bethlehem. Brethren Brakefield and Russell are appointed our messengers to the Union; and brethren Collins and Crawford to the Mississippi.

5. Appointed the committee to arrange the business of the Association; which consists of brethren Powell, Martin and Crawford, with the moderator and clerk.

6. Appointed a committee consisting of brethren Walker, Martin and Harvey, to arrange the preaching during the session.

Brother Powell prayed, and the association adjourned till to-morrow, half past 9 o'clock A. M.

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September 12th.

Met agreeably to adjournment; brother Mar in prayed, and the business of the Association was resumed.

7. The committee appointed to arrange the preaching, reported that they had appointed brethren J. Morris, Crawford, Powell and Brakefield, to preach to-day; and brethren Tillman, Felder and Collins, to occupy the stand on the Sabbath. The report was received and agreed to.

8. The committee appointed to arrange the business of the Association, also made a report, which was received.

9. Opportunity was offered for the reception of newly constituted churches; whereupon the churches at County-line, of Copiah; Fork Church and Salem, both of Simpson county; and Ramah of Lawrence county, presented letters by the hands of their respective delegates, and were received. The delegates were invited to seats.

10. A communication contained in the Baptist Tract Magazine No. 7, politely forwarded to this body, was taken under consideration and referred to a committee of five, consisting of brethren Harvey, Brakefield, Morris, Geo. Granberry, and L. Granberry, who were instructed to take the subject into discussion, and report to the Association.

11. According to a resolution adopted at our last session, the circular letter appended to our minutes for 1827, was ordered to accompany these minutes as our circular address for the present year. Also, read and approved the letters of correspondence.

12. Brother Collins, from the committee appointed to procure the Baptist confession of faith, *Reported* that they had failed to accomplish the object contemplated in their appointment; whereupon the said committee was discharged; and appointed brother N. Robertson our agent to procure the value of one hundred and fifty dollars of said books. Ordered, that the deficiency in the funds for that object, be supplied from the treasury of this association; and that when the books shall be obtained, the worth of seventy-two dollars and sixteen cents, shall be at the disposal of the Association.

13. Brother N. Robertson, from the convention held at Tallahala on the 28th November last, Reported that it was resolved at that convention that it is expedient to divide the Pearl River Association, and form a new one in the eastern section of the state, and on motion the Association, concurred in the report. Whereupon, the clerk was directed to prepare letters of dismission for the following churches, viz: Bethel, Providence, Tallahala, Antioch, (Covington county) Sweetwater, Red Creek, Greenleaf, Cedar Creek, Chickasawhay, Zion, and Salem, of Wayne county.

14. Brother Collins from the Mississippi Baptist State Convention, Reported that it was resolved by that body at its last session, that it would be more for the glory of God, and more fully meet the views of the brethren composing the several Associations, that the said convention be dissolved, and that each Association appoint delegates to meet at the time and place of the next meeting of the Mississippi Association for that purpose. Agreed that our messengers to the Mississippi Association be authorized and instructed to perform that duty.

15. The committee appointed to consider the subject communicated in the Baptist Tract Magazine, Reported that they approved the measure of the Baptist General Tract Society, and recommended the Association to accept the favor proposed. The report was concurred in, and brother Robertson was accordingly appointed our agent to confer with said Society, and procure the Tracts contemplated, to be sent to the churches of this Association.

16. Brother Martin from the committee appointed last year, to examine into the state of the church at Pentecost, Reported that the committee had performed that service, and had found the members of the church in order; but in consequence of their weak state, and their inability to obtain regular preaching, the church had dissolved in order.

17. A committee consisting of brethren Leach, Maxwell and Harvey, having been appointed to examine the Treasurer's accounts, Reported that they had performed that business, and found the accounts of the Treasurer to be correctly stated.

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TREASURER'S REPORT

Dr. —To balance in fund last year	898 64½
To contributions from the churches last association	107 53½
To six dollars returned by brother Walker, defaulting messenger	6 00—212 48
Cr. —By expenses of printing last years minutes	59 00
By expenses of eight corresponding messengers, at 6 dollars each	48 00—107 00
Balance in the Treasury	105 18

Errors excepted.

WYLIE WHITE, Treasurer.

18. On motion of brother Robertson, *Resolved unanimously*, That this Association make a donation of twenty dollars to the Baptist General Tract Society at Philadelphia.

19. On motion of brother Collins, *Resolved*, That the nett funds in the hands of our Treasurer, after deducting appropriations, be equally divided between this Association, and the new one contemplated to be constituted in the eastern part of the state.

20. Appointed the next session of this Association to be held at Fair River church. Brother Crawford to preach the introductory sermon; or in his absence, brother Martin.

21. Appointed brother Collins to write the Circular for next year, on the subject of *infant salvation*.

22. Resolved, That this Association express their sincere gratitude to the citizens of this vicinity, for their unaffected hospitality to the Association, during the present session.

23. Received the contributions of the Churches. And appointed the Clerk to superintend the printing and distribution of eight hundred and fifty copies of the Minutes;—Ordered that he receive the same compensation that was allowed for that service last year.

The Moderator prayed; and the Association adjourned.

DAVIS COLLINS, Mod'r.

NORVELL ROBERTSON, Cl'k.

CAPITALS—Li- were absent—A	Baptized.	Rec'd. by Le	Dismissed.	Excommu	Restored.	Dead.	Total In Fel ship.	No. of Copie	Contributions
<i>Delegates.</i>									
Thomas Davis	5	2	5			1	48	30	\$5 00
Isham Hodges			5			1	17	8	1 00
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yllie White			5	4		1	44	30	5 00
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Sumrall							14	12	3 25
George Burkitt	1	5	3				14	30	5 00
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Joel Bulloch	9		3		1		1	20	3 00
ohn Cooper			2		1		15	8	2 00
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int							10	1	00
Wallace	4	1	3	2		5	35	5	00
Sanders	1		1	1		2	20	2	00
Lard	2	1	2			2	12	3	00
llis Owens	1	2	9	1		1	15	1	50
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ies Warner			1		1	2	10	2	50
olin Richards						2	16	2	00
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CIRCULAR.

THE MINISTERS and DELEGATES of the *Pearl River Baptist Association*, To the Churches they represent;
GREETING:—

DEAR BRETHREN,

OF all the duties of a temporal nature, which devolve on man, those which he has to perform as the head of a family, are the most important, the most difficult, and the most responsible. The magnitude of those duties, and the difficulty of discharging them adequately, is equally apparent, whether we consider them with regard to God, to ourselves, or to our fellow creatures in the various relations in which we stand to them. To a man who has not made those duties the subject of constant and intense inquiry, it is at many times, difficult to ascertain satisfactorily, in what manner his duty requires him to act; and even the man who has diligently sought to know his duty in this highly important station, will, perhaps, sometimes find himself at a loss; for it frequently happens that his duties seem to conflict with each other in such a manner that it is no easy matter to determine which is the most imperious call. It should therefore, be the constant endeavour of every head of a family to perform all the various and complicated duties which his station makes incumbent, as fast as they occur, lest accumulation should create embarrassment, and neglect make unpleasant work for repentance.

The duties of the head of a family are so exceedingly extensive, that they embrace almost the whole duty of man; of which we cannot speak at large, but must content ourselves with taking a brief and partial survey of the most important ones, and refer the enquirer to the word of God, which is a sufficient rule for our conduct in all the duties of life.

As the husband and wife, while both are living, must be considered as the joint head of the family, it seems proper to speak first of those duties which result from the conjugal relation. These duties are generally similar, and always reciprocal; and are among the greatest which we ever have to perform to our fellow creatures.—The greatest and most important duty of a man to his wife is, “to love her even as his own body,” and a strict adherence to this principal duty will greatly assist him in the discharge of all other duties. As the husband and wife naturally expect the faithful fulfilment of their respective duties to each other, and as the first duty of a husband is to love his wife, it is necessarily obligatory on the wife to render herself lovely in her husband's sight:—for how can a man love that which is unlovely? “A virtuous woman is a crown to her husband,” and by far the most honorable crown that ever adorned a mortal brow. For she may be made capable by the grace of God, of possessing immortal lustre;—she is a crown of God's own devising, and he that dishonors this crown, casts a contempt upon the wisdom of his Creator, and the works of his hand, which returns with manifold contumely on his own head. Therefore, occupying this con-

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spicuous eminence, how careful ought the wife to be that she does not tarnish her own lustre—that she does not make this crown a burthen to the wearer—let it be her anxious desire that she suitably adorn that directing head, which is itself the glory of the crown—let it be her especial care that she do not cover with shame that face which should reflect her own brightness. "The man was not made for the woman, but the woman for the man." God hath so ordained it, and it should be kept in constant remembrance, for hence it is, that love is the first duty of a man, and submission the chief duty of a woman. And the best way for a woman to ensure the performance of the husband's duty, is never to be remiss in her own. For there is not a more shining mine in this illustrious diadem than submissive acquiescence; or in other words, there is not a more lovely feature in the character of a wife than that of meekly submitting to the will of her husband.

Thus, the chief duty of a wife is submission.—"Wives, submit yourselves to your own husbands," Eph. 5. 22. (see also, Col. 3. Titus 2. 1. P. 3.) And this submission is to be rendered to the husband "as unto the Lord." Not only because it is a duty which the Lord requires of them, but also because they should submit themselves to their own husbands in the same manner in which they ought to submit to the Lord, not as a matter of force in slavish subjection, but voluntarily as a matter of duty for the sake of his distinguished love. The husband ought therefore, by all means, to take the necessary steps to make the performance of his duty a pleasure, as well as a duty. If a man is deficient in his affectionate regard for his wife, it is unreasonable and unjust in him to expect his wife will submit to his will with cheerful acquiescence. She may, through fear, or from a sense of duty, render that obedience which is due, but it is next to impossible that she should derive a pleasure from an acquiescence in the wishes of an ungrateful husband, who is deficient in conjugal tenderness, indifferent to her meekness, and regardless of her exquisite sensibility. Although the dictatorial power is, by the ordinance of God vested in the husband, yet the arbitrary exercise of it without regard to the sensibility of the wife, is a wide aberration from the line of duty. To enforce authority with the haughty asperity of positive command, is as great a violation of duty on the part of the husband, as a contemptuous refusal of obedience on the part of the wife; and no means of peremptory character should be resorted to, till all others have proved unavailing.

Seeing, therefore, that the husband and wife are the united head of the family—that they are united by God's ordinance—that their interests, their happiness and misery, their prosperity and adversity, and all the affections and sympathies of their nature are united; and that this union is both the foundation & consummation of their felicity—let it be the primary object of both to strengthen the bonds, and draw close the ties of their union, which constitutes them the joint head of the family; although in their distinct capacities they are not equal in authority. The greatest harmony and unity of operation should always subsist between them, and the most cordial co-operation should always be mutually afforded. In all cases of doubtful proceeding, where the interests and feelings of both are likely to be affected by the result, it is the duty of either to procure the

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advice, and if possible, the consent of the other. And to this end it is highly necessary that they should respectively deserve and enjoy the entire confidence of each other, so that the house be not divided against itself."

2. Every head of a family owes some duties to himself, which ought to be performed, while others should not be left undone. But in this respect we have need of circumspection, lest that most powerful prompter, *self-love*, should induce us to think those duties so momentous, that we neglect our duty to God. There is however, a very plain rule for our conduct, which, if attended to, will prevent an undue attention to our own interests. "Seek first the kingdom of God and his righteousness." But this rule seems to be reversed in practice, and we seek first to advance our own worldly interests.

We shall not consider which of those duties under consideration should take precedence in point of order; but urge it on the heads of families in the first place to maintain a good reputation. In order to which, a man should establish for himself certain plain principles of propriety, by which he should uniformly regulate his conduct. From these he should never swerve, and nothing should be suffered to operate as a momentary temptation to induce him to deviate from the immutable rules of rectitude. Governing himself by these, his character will be established on a basis that will secure it from the attacks of the defamer. And even if he should unhappily go into error, the uniformity of his general deportment will plead powerfully in his favour, and command that charitable indulgence which will eventually obliterate the stains affixed to it by the more rigid hand of justice.

No less is it his duty to obtain a good degree of general information. Every person having charge of a family, owes it to himself, as a special duty, to acquire a degree of knowledge in several branches of intelligence. He should by all means acquire some information on religious subjects. If he neglects this, it is a sinful omission; and he will not be allowed to plead ignorance at the tribunal of his inexorable Judge. For his ignorance is itself sinful. And so far will it be from availing him any thing thus to plead one crime in excuse for another, that he will find himself under the greater condemnation. His wilful ignorance will be an aggravation of his thoughtless iniquity.

The head of a family should also seek a competent knowledge of the civil and political institutions of his country. These are matters in which every man is concerned, and in which every man ought to feel an interest. Under our happy government, which is the gift of God, and which he bestowed upon us in a manner almost miraculous; where there are no distinctions of rank; but where every man possesses equally the dignified character of citizen—he who will remain ignorant of the nature, tendency, and practical operations of the affairs of his country, abuses one of the richest temporal blessings with which God has been pleased to distinguish this highly favoured land above all the nations of the earth.

3. The duties of heads of families to their neighbors are so well understood, that it is hardly necessary to say any thing on the subject, but lest our address should be charged with being too defective, we will mention two of them:

The heads of families should labor for peace, "so that if it be possible as much as in us lieth, we should live peaceably with all men." We should preserve a peaceable and friendly intercourse between our own families and those of our neighbors. If any thing should arise which may seem to threaten to interrupt social harmony, it is the duty of the heads of families, to interpose a timely interference, and check it in its first stages. A little fire will kindle a great matter; and from mere trifles, sometimes spring grievous dissensions, whereby whole neighborhoods, and sometimes the children of God are involved in bitter controversies. Whence the great necessity of applying an effectual remedy to such strifes before they have assumed so malignant an attitude. And it is more especially the duty of heads of families whose age, experience and discretion, will suggest the best means of a restoration of peace and friendship, to arrest such growing dissensions before the wounds become incurable.

If the time has arrived when "all know the Lord, from the least unto the greatest," then it is not necessary for every man to teach his neighbor, saying, "know the Lord." But if not, let us admonish, exhort and persuade our neighbors concerning the things which make for their peace. Let us not be afraid of wounding the feelings of our neighbors, but warn them in faithfulness and love; if our admonitions are administered in love, they will be regarded as works of love, and bring forth the fruits of charity. We should have a single eye to the honor of God, and the good of our neighbor, and remember that "he who converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins." In fine, we should "love our neighbor as ourselves," and daily pray for them, doing all things for the Lord's sake.

4. On some heads of families a duty devolves, from which others are exempt, and of these duties we shall now proceed to take some notice. An allwise God, in order to execute some of his unfathomable designs, has thought proper to permit a portion of the human family to be reduced to servitude, and brought into bondage under others, who, apparently, have become the objects of providential regard. Among us, those who are reduced to servitude are also, by the laws of the land, made slaves; but we shall only regard them in the light of servants. It is a delicate point to perform all the duties which are required of a master. That wide extent of power which is vested in masters, is a strong temptation to exercise unreasonable severity. Indeed, we have reason to fear there are men, even in this, our own country, who look upon slaves with no more respect than upon a dumb beast. Even some masters who deny their servants the privilege of hearing the word of God—who drive their servants into the field on the Sabbath day.—But we hope brethren, that you are not of the number. Such men are like the hypocritical Scribes and Pharisees, who "shut the kingdom of Heaven against men: they neither go in themselves, nor suffer them that are entering to go in." Men who neither "fear God nor regard man;" whose hearts are harder than the heathen millstone, and whose judgment, now of a long time lingereth not, and their damnation slumbereth not."

The limits of this circular will not permit us to speak at large on this part of the subject; but believing that you treat your servants

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with humanity, we will omit other considerations and impress it on your minds to attend to the religious instruction of your servants. In this particular there is great reason to fear that there is a criminal neglect amongst us. If our servants are permitted to go to the grog shop on the Sabbath day, instead of attending on religious worship; or if they are allowed to pursue their secular employments on that day, we ourselves must partake of their guilt. Perhaps we cannot with justice to ourselves, give them that education which will qualify them to read the scriptures; but we can teach them something of the will of God without it. What means have they to learn the mind of God? not being able to read his word themselves, they must be dependant on others to read it to them, and explain it for them; and yet it is seldom they have the offer of the words of eternal life. When we look at large on this unhappy portion of our fellow creatures, and see them born in sin, brought up in ignorance, and without the fear of God, and sink down by multitudes to eternal perdition, with scarce a tear shed for their immortal souls; it surely ought to awaken our charity to a more benevolent system of treatment to these our unfortunate brethren. For however sable their hue, and however degraded their condition in this life, they possess rational and immortal souls, which must be the subjects of everlasting felicity in the bosom of the Redeemer, or of endless wrath in the regions of torment. Let us therefore compel them, so far as we can, to be moral, and use our influence with them to attend on the means of Grace. And here we must leave this part of the subject, lest we crowd out other matters of equal or paramount importance.

5. Next to our duty to God, perhaps those we owe to our children are of the highest importance. The awful responsibility which devolves on the head of a family in consequence of his duty to his children is enough to make one say, "who is sufficient for these things." Indeed, who can "train up a child in the way he should go." Can we cast our eyes around on our acquaintance and behold the dreadful effects produced by bringing up children in evil courses, without reproaching the hardness of our hearts for being no more affected by the mournful spectacle? We see too many who train up their children in the way they should not go, and unless Almighty Grace reaches them they never depart from it. Thus the sins and vices of the fathers are inherited by the children from generation to generation. And it is strictly true in one sense, that "the fathers have eaten sour grapes, and the children's teeth are set on edge;" for "the Lord our God is a jealous God, visiting the iniquities of the fathers upon the children to the third and fourth generation."

Are we not too sparing of our advice to our children? Or do we fear that our precepts will be disregarded? Or perhaps the parent has lost his authority over his children: if so, who is reprehensible for the loss? God hath given every parent authority over his children, and if his children set his authority at defiance, the fault lies in the parent, for he has thrown away the prerogative which God gave him, and most assuredly God will require it of him. By slighting the right to control his children, till they disregard his commands and injunctions, he becomes accessory to the vices of his children. We know, and do not deny that the children must lie under the condemnation of their own wickedness, and suffer person-

only for their own individual sin, whoever may be the accessories, but we know also, that the accessories must suffer for their instrumentality. And thousands of parents have reasons of eternal moment to shudder at the bare idea of that appalling testimony which their children will be forced to exhibit against them at that great day of impartial scrutiny. What more shall we say to awaken parents to a sense of their awful charge? If Phineas and Hophni, the sons of Eli the high priest, were cut off in the bloom of life, shall our wicked sons be spared to live out more than half their days? And if they are taken before they fill up the cup of their iniquity, would it be a mercy or a judgment? But to be more particular: let the first thing that parents attend to in training up their children, be to teach them filial obedience. The Lord commands children to "honor their father and their mother," and if this command is not fulfilled, it is oftener owing to neglect of duty in the parents than a refractory disposition in the children. If children are taught to respect and obey their parents during their minority, it inspires them with filial reverence and gratitude, which they retain through life.

Our further remarks on this part of the subject shall be comprehended under four general heads, viz: 1. The keeping them from vice. 2. Preserving them in the paths of moral virtue. 3. Teaching them science. 4. Giving them religious instruction.

1. The innate depravity of human nature—the general prevalence of vice—the high spirits incident to youth, together with their want of prudence, all conspire to lead children into vicious courses of life. These things should be taken into consideration by parents and should induce them to keep a constant watch over their children. And if at any time, parents should detect them in sinful practices, they should by no means be passed over in silence. But immediate reproof and admonition should be administered according to the nature and evil tendency of the offence. And this should be done in such a manner as to impress a child with a sense of the parent's authority, as well as of his parental affection.

2. If children were naturally inclined to practice moral virtue, less pains would be necessary in bringing them up in the paths of wisdom; but this is not the case. It is therefore necessary, that children be taught to see the beauty of virtue, and the odious deformity of vice. The father should therefore take occasion, in the presence of his children, to point out the upright moral conduct and decent behaviour of some worthy person of his acquaintance, and by speaking of it in terms of high commendation, provoke his children to emulation. On the other hand, he should never speak of vice but in terms of the deepest abhorrence.

3. No head of a family can neglect the education of his children and be innocent. The benefits of education are far too numerous to be mentioned in this place; and its importance cannot be too highly appreciated. On the other hand, the want of it is a misfortune of the most unhappy nature and tendency. Ignorance is the source of many sins, both natural and moral.

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and knowledge is the surest foundation of happiness. One special reason therefore, why parents should educate their children, is that a foundation be laid for their future felicity. A very ordinary education, with the improvements which may be made of it, will be the means of greatly augmenting their satisfaction in this life. Another reason why they should be educated, that they may be qualified for usefulness. To be useful to our fellow creatures is a duty, but without education and the advantages resulting from it, the prospect of a man's usefulness is but very limited; and in general the sphere, and measure of it is proportionably circumscribed. We know not what God in his providence may design for our children; we may intend them for certain walks of life, but God may order it otherwise. We may not expect that our sons will be called to serve their generation in any of the dignified offices of state, yet we know not to what service they may be called; and it is our duty to qualify them so far as we can for the performance of any duty which the community may require them to discharge. We all see the deplorable scarcity of men of competent qualifications to manage the important concerns of our state, and the probability that the next age will be better supplied than the present, is not very great. But even did we know, which we do not, that they are never to set the more conspicuous part of public servants, yet we do know that if they live they must become citizens; and a portion of human literature is necessary to their being useful and respectable citizens.—That degree of literary attainment to which children ought to be brought, is to be determined by the ability of those who have charge of them. God requires of us according to that which we have; and whatever he has made a duty he has also put it into our power to perform. If we are able to supply our children with food and raiment, the next thing to which we should apply our worldly substance, is the education of our children. And this should, by all means, be carried so far as to enable our children to read with facility the word of God; and much farther by such as are able to afford it. That a good education is an injury to a poor man, is a position which has been advanced in Europe; and such a doctrine is better suited to despotic governments than to a free and enlightened country like ours. But it ill befits American citizens to believe such doctrines, much less does it become them to practice upon it to the extent which they do. In all cases, and under all circumstances, wisdom and knowledge far excelleth ignorance and folly.

4. The last duty to which we shall call your attention under this head, is the giving children religious instruction. This duty is too much neglected. Some parents seem to think it needless, and others that it is injurious, as tending to make their children formalists—as teaching them the form of godliness without the power. But Paul mentioned to Timothy as matter

of commendation that "from a child he had known the holy scriptures." (2 Tim. 3. 15.) And God commanded the Israelites that the words which he had commanded them, they should teach diligently to their children, (Deut. 6. 7.) But what diligence is used by us to teach our children the word of God? How many children are there, that have once read through the bible? Are there not too many that do not read half a dozen chapters in the course of a year? Our children learn to believe, or rather, they learn to say, that the scripture is truth; but of what advantage is this? They know nothing of the truths contained in the scriptures; and how should they, since they never read them, and perhaps too seldom hear their parents read them? If children are suffered to grow up in ignorance of the holy scriptures, how are they to know when they hear the truth preached? How are they to judge between truth and error in things pertaining to salvation? It is not pretended that it is in the power of parents by this means to change their children from a state of nature to a state of grace; but it is possible for parents by some means to make their children moral, and how is this to be done? Is it to be done by teaching them the precepts of morality, and enforcing obedience to them? We admit that it is: and from whence are the precepts of morality drawn? Is it not from the word of God? It surely is. It is altogether vanity to think of making children moral without giving them religious instruction. Morality, so far as it goes, and so far as it can go, must necessarily tread in the very footsteps of religion. When or where was it ever known that morality prevailed without religion? And does not the history of all nations testify that where pure religion abounds, morality also prevails? It can no more be separated from religion than the shadow can from the substance; and the best way to promote morality is to cherish and propagate religion: morality is the shade of that tree whose leaves are for the healing of the nations." Let us therefore look on the rising generation, particularly on the children which the Lord hath given us; let us endeavor to bring them up in the nurture and admonition of the Lord; in his fear and in the knowledge of his ways; and prove him herewith if he will not pour us out a blessing that there will not be room enough to receive it.

Thus brethren, we have endeavored to set before you briefly, some of the most prominent duties of heads of families—much more we might have said, but our limits would not permit.—Your duty to God you can learn from his word, and let that always be performed first. Pray daily to him for that wisdom which is profitable to direct you, and for that grace which will enable you to perform all your duties, and do all things in the name of the Lord.

Pearl River

FAIR

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THE PE.

MINUTES

OF THE

Pearl River Baptist Association,

CONVENED

AT

FAIR RIVER CHURCH;

ON FRIDAY,

September 10, 1830.

MONTICELLO:

PRINTED AT THE OFFICE

OF

THE PEARL RIVER ADVOCATE.

1830.

MINUTES, &c.

SEPTEMBER, 10th 1830,

The Association met agreeably to adjournment; and after an appropriate introductory discourse, delivered by brother Jesse Crawford, from Hebrews, chap. 13, 1st verse; *Let brotherly love continue*; the Messengers and Delegates then convened in the Meeting House.

1st. The delegates from the churches called, their names enrolled, and the state of the churches minuted;—see table.

2d. Brother Davis Collins was chosen *Moderator*, and brother Joel Harvey *Clerk*.

3d. By motion, opportunity was given for the reception of churches; whereupon, the church at Bahala in Lawrence county, and Friendship church in Franklin county, presented letters by the hands of their respective delegates, were received, and the delegates invited to seats.

4th. Appointed a committee to arrange the business of the Association, which consists of brethren Davis Collins, Norvell Robertson, Jesse Crawford, Isham Russell and John P. Martin; and submitted to them the revision of the circular address.

5th. Appointed brother William Fortenberry to write to corresponding Association.

6th. Received corresponding letters and messengers: viz. From Leaf River Association, a packet of minutes and letter by the hands of their messengers, brethren Norvall Robertson and James Sumrall, and they invited to seats; also a packet of minutes and letter from the Union, by the hands of their messenger John T. Fairchilds and he invited to a seat; brother Nathan Morris his colleague failed; from the Bethel, a letter and packet of minutes without any messenger; from the Mississippi, a letter and messenger brother Asa Mercer, and he was invited to a seat, brother Charles Feller, his colleague failed.

7th. Brother Robertson prayed, then adjourned till tomorrow, nine o'clock.

September 11th.

Met agreeably to adjournment, brother Martin prayed and the business of the Association was resumed.

8th. Appointed brethren Martin, Crawford and Blount a committee to arrange the preaching for the Association, and they appointed brethren Walker, Powell, Coker and Mercer, to preach to-day, in the order of their names.

9th. The committee appointed to arrange the business of the Association made report, and it was received.

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10th. Called for the circular letter; brother Collins, who was appointed to write it, reported—that his nerves had been and were yet so affected, by illness, that he had not been able to write it; but he had a substitute, extracted from an Inaugural Address of ALVA WOODS, D. D., which was received.

11th. Appointed messengers to corresponding associations:—to the Mississippi, brethren Collins, Martin, Russell, Coker and Harvey—to Leaf River, Martin, Berry and Crawford—to the Union, Brakefield, Powell and Walker.

12th. Read the corresponding letters.

13th. Continued brother Collins to prepare the circular letter for the next association, on the subject given him; and appointed brother Joel Harvey to prepare one, and choose his own subject.

14th. Appointed a committee to examine the Treasurers Account, and report; which consists of brethren Spencer, Grandberry and Brakefield.

15th. Took up reports, brother Norvall Robertson having been appointed agent, to procure the Baptist Confession of Faith, by purchase, and tracts donated by the Baptist General Tract Society, reported that he had performed the work assigned him, which was great satisfaction to us, for which we donated to him ten dollars. Brother Jesse Crawford, reported that the Mississippi Baptist State Convention had dissolved and the remaining fund in the hands of the treasurer, should be equally divided between the Pearl River and Mississippi Associations.

16th. Resolved, that brother William Mullen, be appointed agent for this Association, to call on the executors of the estate of David Cooper, deceased, and make final settlement with them, and report to the next session. Received and read a letter from the Church at Half Moon Bluff, showing that she had dissolved, which was considered legally done, and her name erased from our minutes; but her records may be found in the hands of the clerk of New Zion church.

17th. Resolved, that the church and friends in general provide no ardent spirits for the association when she may hereafter meet, as we do not want it.

18th. Resolved, that we observe Christmas day and the Fourth of July, as days of Prayer, Praise and Thanksgiving to Almighty God, for the blessings procured to us on those days; moreover, that on the first Saturday in March, 1831, that we give ourselves to fasting and prayer to Almighty God, for an outpouring of his spirit, and revival of vital religion among us.

19th. Resolved, that our next session be held at Silver Creek Meeting House, Pike county, on Friday before the second Lord's day in September 1831; appointed brother John P. Martin to preach the introductory sermon—in case of failure, brother Isham Russell.

20th. Resolved, that the Baptist Confession of Faith, procured by brother Norvall Robertson, be equally divided between this association and the Leaf River association, according to the number of churches.—Also, that each church of this association have an equal share of the books, if wanted, at 31½ cents each book, and to send the amount up to the next session by their delegates.

21st. Resolved, that our corresponding messengers each have six dollars for travelling expenses.

22d. The committee appointed to examine the treasurers accounts, reported them to be correctly stated.

TREASURERS REPORT.

To balance in fund as per last years report.	\$ 105 18
To contributions from the churches last association,	107 50
Amount	212 68
CR.—By expenses for superintending and printing last years minutes,	58 75
By appropriation for procuring the Bap. con. of faith,	72 16
By a donation to the tract society,	20 00
By four corresponding messengers, each \$6	24 00
By freight and carriage on a box of books,	5 15
Amount of expenses,	179 06
Nett undivided balance in the treasury.	\$3 62

GEORGE GRANDBERRY, *Treasurer pro tem.*

23d. Appointed the clerk to superintend the printing and distribution of eight hundred copies of these minutes, and call on the treasurer for the amount of money wanted for that purpose.

24th. Resolved, that we express our sincere thanks to the brethren and friends of this vicinity, for their unaffected hospitality towards us and our friends, during our stay among them.

25th. According to a resolution of last session, brother N. Robertson, agent for the Leaf river association, received an equal share of the nett fund of this association, which was fourteen dollars and 81 cents.

26th. Whereas much confusion and separation of churches and associations has taken place, by the writing and translation of the New Testament, by Alexander Campbell, in different parts of the world;—we therefore think it our duty as the faithful in Christ Jesus, to state the creed held by those that have been seduced by the said writing and translation, extracted from the Columbian Star & Christian Index.

1. They maintain that there is no promise of salvation without baptism. 2. That baptism should be administered to all who say they believe that Jesus Christ is the Son of God, without examination on any other point. 3. That there is no direct operation of the Holy Spirit on the mind, prior to baptism. 4. That baptism produces the remission of sins and the gift of the holy spirit. 5. That the scriptures are the only evidence of interest in Christ. 6. That obedience places it in God's power to effect salvation. 7. That no creed is necessary for the church, but the scriptures as they stand. 8. That all baptized persons have a right to administer the ordinance of baptism.

Therefore, resolved, that this association cordially unite, to oppose the above creed and translation in our pulpits and families, as we believe it to be contrary to the word and spirit of God.

27th. Received the contributions from the churches, and read the minutes. The moderator delivered a sympathetic exhortation, then offered up prayers for all, and dismissed.

DAVIS COLLINS, *Moderator.*

JOEL HARVEY, *Clerk.*

Brethren Martin, Robertson and Collins preached on the Sabbath, in the order of their names, to a large and well behaved congregation.—Martin from Mark xvi. 15 and 16. Robertson from the Songs of Solomon, viii. 6. Collins from Ezekiel xxxiii. 17.

The word spoken by the above named brethren, had apparently the desired effect on many; moreover, we feel bound under renewed obligations to our Heavenly Father, for the good effect his word had on the congregations at evening preaching among the neighboring families, during the session.

NAME OF CHURCH

Antioch
Bogue Chitto
Bethany
Bethsaida
Booyeh
Bethlehem
Beulah
Copiah
County Line
Ebenezer
Fair River
Friendship
Fork Church
Galilee
Half Moon Bl
Hebron
Hepsiba
Little river
Mount Moriah
New Chapel
New Zion
Pearl River
Ramah
Silver Creek
Silver Creek
Strong River
Society Hill
Salem
Union
Bahala
Friendship

STATE OF THE CHURCHES.

NAMES OF CHURCHES.

COUNTIES.

NAMES OF DELEGATES.

*** Those names in SMALL CAPITALS are Ordained, and those in *italic* Licensed Ministers.

			Baptized.	Rec'd by letter.	Dismissed.	Excommunicated.	Restored.	Dead.	Total in fellowship	No. of copies.	Contributions.
Antioch	Marion	JOHN CRAWFORD and David Sumrall.	7	1	6				46	30	\$5 00
Bogue Chitto	Pike										
Bethany	Lawrence	George Grandbury and William Stamps.		12	3				53	40	5 00
Bethsaida	Copiah	Joseph Owens.		2	3	4			12	20	1 00
Booyeh	Covington	FRANCIS WALKER and STEPHEN BERRY.	1	2	5				160	35	3 50
Bethlehem	Pike	David Roberts and William Spencer.		1	1				117	24	3 00
Beulah	Lawrence	John Edwards.							7	4	1 00
Copiah	Copiah	James Thomas and Benjamin Thomas.			2	1			229	10	2 00
County Line	Copiah	ISHAM RUSSELL.	8	5			1		28	15	2 00
Ebenezer	Covington	JOHN P. MARTIN and George Burket.		1	3				45	30	5 00
Fair River	Lawrence	JOEL HARVEY and William Mullen.			15	1			34	20	2 75
Friendship	Pike	SHADRACH COKER and Joseph Hart.	4	5	4	3	1		347	40	4 18 1/2
Fork Church	Simpson	JAMES POWELL.	5	8	1				122	20	3 00
Galilee	Copiah	James Palmer.	2	1	3	3			16	6	97 1/2
Half Moon Bluff	Wash. Pa. Ia.								35		
Hebron	Lawrence	James Thomas and James Murry.	10	3	23	3			166	35	5 00
Hepsiba	Lawrence	David Langston and Noah Stringer.			3				145	25	4 00
Little river	Marion	ISAAC BRAKEFIELD and John Applewhite.	3		4				127	25	3 00
Mount Moriah	Lawrence	Samuel Chandler and William Sutton.			1				20	12	1 50
New Chapel	Pike	William M'Culloch and Wm. Williams.	8	1					37	30	3 67 1/2
New Zion	Marion	WILLIAM FORTENBURY & Willis McGee.	3	7		3			60	30	6 00
Pearl River	Lawrence	Harmon Runnels and Benjamin Wilson.		5	1				19	12	2 50
Ramah	Lawrence	Grandberry Blount and Edward White.	1	3					12	10	1 50
Silver Creek	Pike	Willis Timmons and Jeremiah Smith.	1	6	6	5			254	35	5 00
Silver Creek	Lawrence	William Eakin and Nathan Sanders.	3	1	5	1			20	20	2 00
Strong River	Simpson	James Dear and Anthony Sutton.	13	2	2	1			125	20	3 00
Society Hill	Lawrence	DAVIS COLLINS and James Warner.	3						128	15	3 00
Salem	Simpson	Etheldre Owens and Sharkey Hargroves.	6	11	2				34	30	3 00
Union	Pike	William Thornhill and Daniel O'Quin.	1	3	3	1			243	35	5 00
Bahala	Lawrence	Bailey Loven and Eli Smith.							25	16	2 00
Friendship	Franklin	BENJAMIN GARLANDTON & Stephen Smith.							11	6	1 00

CIRCULAR.

THE MINISTERS and DELEGATES of the *Pearl River Baptist Association*, To the Churches they represent; GREETING,
DEAR BRETHREN,

The subject which I have selected for the present occasion, is, Intellectual and Moral Culture.

THE infant enters on life in profound ignorance of his powers and destinies, and of the whole material universe. He endeavours alike to grasp the near flames which would consume him, and the distant orb which circles its way in yonder heavens. He is not more dependant on others for the aliment which is to nourish his body, than for the instruction which is to give growth and maturity to his mind. It is an ordinance of heaven, confirmed by every injunction to an ancient patriarch to teach his children and his children's children, and by Him who said, "Go, teach all nations," that man is to be the instructor of his fellow man. Where this high ordinance is contravened, where no lights of knowledge are furnished, man can never rise above a mere animal existence. He may have the elements of mind; but they must remain without form and void, and shrouded in darkness deep and impenetrable as that which brooded over chaos before the first creation of light. In him may exist the germ of an intellect which under genial influences would spread its opening beauties to the gaze of an admiring world. Is him may sleep the strength and arm of a Newton, or the wisdom and valour and patriotism of a Washington; but who shall awake his dormant energies, and point the way to glory and immortality?

The important bearings, on the higher destinies of man, of knowledge and of christian virtue, have been generally overlooked. It appears not to have been well understood, that without knowledge there can be no useful exercise of virtue; and that without virtue knowledge cannot reach its highest elevation or accomplish its highest purposes. A consideration of some of the effects of knowledge and of christian virtue on our individual, social and moral interests, may, at this time, well deserve attention.

Let me put it to the sober judgment of any man, for what inducements he would consent never to have any addition made directly or indirectly to his stock of intellectual treasures? Yea, were it possible, let him take a retrograde course; let him annihilate one by one those treasures, and extinguish all the lamps of knowledge and wisdom and experience, which have been successively lighted up in his mind, and what would he give for his existence?

Would the hero of Corsica have sent through Europe an electric shock, which waked the popular energies, and shook the broad foundations of political and ecclesiastical despotism, had his intellect never been invigorated by the exact sciences, and animated by the models of patriotic valor which he found in Grecian and Roman story? It were easy to enlarge upon the good which this gifted man might have

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accomplished, had his mighty powers been under the guidance of moral principle.

Where, in a word, do we look for lofty purposes, for ingenious dispositions, for illustrious deeds, unless to men of cultivated intellect and extended knowledge?

If from worldly distinction we look to worldly enjoyment, we shall find it in the highest zest with the disciple of learning. Is he a man of business? The hours not given to his daily occupations, nor demanded by relative duties, are cheered by the delights of letters. The fatigues of his body are forgotten amidst the embellishments of his mind. Visions of excellence and beauty create a disrelish for whatever is grovelling or deformed, and impart elevation to his conceptions, and dignity to his character. Is he a man of leisure? He is not doomed, like the unlettered rich, to drag out a vacant and restless existence, with mere physical pleasures as his only resource. He never thinks himself less alone, than when, turning his back upon the strifes of the contentious, the gripings of the powerful, the over-reachings of the ambitious, he holds converse with the illustrious dead, with the greatest and best men of every age. He walks with Plato in the groves of his Academy. He listens to the lectures of Aristotle in his Lyceum. In the Roman capitol, he is animated by the eloquence and patriotism of Tully; and in Solomon's porch he is made wise by the teachings of Him who spake as never man spake. He need not offer a bounty for a new pleasure. His pleasures are as various as the phenomena of nature; and, unlike those of the sensualist, they never pall upon the taste. Every gratification brings with it a relish for higher and more extended gratifications. His intellectual faculties grow with his growth; and every new acquisition urges him to bolder daring in exploring the depths and ascending the heights of knowledge.

Man's connexion with those around him lays the foundation for a large portion of his present duties.

Is he a parent? The education of his children, however young, is already commenced. Even before they acquire their vernacular tongue, they are forming the dispositions and habits, which will give complexion to their manhood and their old age. They are taking lessons of every body and every thing around them. To their parents especially they look up for guidance and teaching. Can an ignorant parent open, by the wisest and gentlest means, these budding faculties, and fashion with plastic hand these forming manners? Can he, whose own powers have never been developed, be qualified to develope and mature the powers of others? Can he, who has never governed his own spirit, nor chastened his own fancy, nor bridled his own desires, give lessons of moderation, of prudence, and of judgment?

Is he an avowed teacher of youth? He has taken upon him duties of high and solemn import. He has undertaken to mould the character of the next generation. He aims at nothing less than to form the parents, the citizens, the teachers, the philosophers, the patriots, and the christians of the coming age. To this formation of character, every teacher from the nursery to the hall of science, contributes a portion of influence.

From the salutary changes introduced within a few years in the modes of teaching, and the experiments now making with a view to

other changes, it is evident the whole science of education is yet in its infancy. In literature, as in religion, veneration for the mere office of teacher is gone, and in its place is come up a demand for talents, and zeal, and usefulness. Neither youth nor men are any longer to be governed by the mere dicta of authority. Public opinion is the lever which moves the world; and governments, whether of schools, or colleges, or states, must yield to its irresistible power.

The general inquiry now is, how can education be made to subserve most effectually our great social, political, and moral interests? What are the best means for training the mind and forming the manners? What are the best schools, not merely for acquiring knowledge, but for increasing mental power, and obtaining mental discipline? for teaching youth to think, and to reason, and to act? What, in short, is the education, which ought to be given to American citizens and American christians in the enlightened nineteenth century? On this point the sentiment is becoming general that sound learning has not received that individual and that legislative patronage which its connexion with the vital interests of our country demands:—and especially that adequate means are not provided for training men to the important art of teaching. In those arts which contribute to the bodily comfort and fashionable appearance of our children, we seek to employ the skillful; and shall we give their minds on charge to ignorance and to pedantry? Shall the destinies of our posterity and our country be confined to superficial thinkers, to half educated scholars, to unenlightened and unprincipled pretenders? Gain of Republicanism, forbid it! Spirit of Christianity, avert it!

Is he devoted to theology? The day is gone by, in which the priesthood can be valued for its ignorance. I would be the last to substitute learning for piety. Educating men for the ministry, irrespective of their religious qualifications, will inevitably destroy the soul and vitality of every church which admits the practice. But it is a supposition too absurd to need refutation, that the ignorant are the best qualified to interpret the most ancient writings in existence;—writings composed by various authors during the long interval of nearly two thousand years, relating to a structure of society, to usages, and to natural scenery, unknown to us, and filled with the loftiest breathings of poetry, and with the holiest fervours of prophecy.

For the success with which learning has been employed in favour of religion, I might refer to the early apologists of christianity, who exposed the gross deformities of polytheism; to the reformation of the sixteenth century, which followed in quick succession the revival of letters; and from the impugners of modern infidelity, who have triumphantly opposed argument to argument and learning to learning. Had not the sacred oracles, by means of the press, been sent through the various dialects of Europe, the reformation had not been effected. Had not learned professors of the christian faith been raised up in latter times, the enemies of the cross would have succeeded in their attempt to associate, in the public mind, learning with infidelity, and weakness with piety.

It may be said that the primitive teachers of christianity were generally unlettered men. But the marvellous propagation of the gospel, at first, by means apparently inadequate, was designed for the

confirmation of circumstances. First promulgated, wielded immediately of men, in the no arms but were unseen, the Roman empire was because, they addressed own language.

Still it should cultivated talents, scriptures, that theist on Mars' God, and to in to the churches in an enlightened languages and the great mass

In a country power, and are ries of governm exercise the rig that in popular fluctuation. T Under the guid of violence are atonement. B detect the soph their intellect, rate the violenc impulses of feel terests, and yo tion; and to s changes in the success of every feelings than th tions. Give th they will be too cie, or to prese them with the t liberty will not exclusive and s ful, and neither dern bull-fights be the sports of conomy, and yo pendence, and mines of Spanish Why was no the inroads of p

confirmation of our faith, and not for the regulation of our practice in circumstances widely different. The instruments selected for the first promulgation of the gospel were successful, because they were wielded immediately by an Almighty arm. How was it that a handful of men, in the midst of persecutions, imprisonments, and death, with no arms but those of persuasion, with no rewards but those which were unseen, spread the religion of their crucified Leader through the Roman empire? It was because disease retired at their bidding. It was because, though they had never been to a school or a college, they addressed the Parthian, the Mede, and the Elamite, each in his own language.

Still it should not be forgotten, that our Lord saw fit to employ the cultivated talents of a Paul, to prove to the Jews out of their own scriptures, that Jesus was the Christ, to persuade the learned polytheist on Mars' Hill to turn from dumb idols to the worship of the true God, and to indite epistles of instruction, admonition, and consolation to the churches. If learning was of use in the day of miracles, and in an enlightened age, can any one deny its utility when the gift of languages and the gift of healing have been withdrawn, and when the great mass of society are informed and educated.

In a country in which the people are invested with all the political power, and are called upon, at certain periods, to elect the functionaries of government, the importance of having every man qualified to exercise the right of suffrage, is most obvious. History teaches us that in popular governments, there is a tendency to unsteadiness and fluctuation. The hero of to-day, is too often the exile of to-morrow. Under the guidance of passion and unprincipled demagogues, deeds of violence are committed, for which no subsequent regrets can make atonement. But teach the people knowledge, and you teach them to detect the sophistries of the artful demagogue. Train and cultivate their intellect, and you train them to think before they act, to moderate the violence of their passions, and to resist sudden and misguided impulses of feeling. Instruct them in their various and combined interests, and you prepare them to avoid the evils of excessive legislation; and to show their wisdom in other ways than by perpetual changes in their statute-book. You prepare them to rejoice in the success of every branch of honest industry; and to look with other feelings than those of envy on the growing wealth of neighbouring nations. Give them enlarged and liberal views of national policy, and they will be too wise to make laws to prevent the exportation of specie, or to preserve the balance of trade with other countries. Inspire them with the true principles of rational freedom, and their love of liberty will not degenerate into licentiousness, nor contract into an exclusive and selfish patriotism. Make them intellectual and thoughtful, and neither the gladiatorial contests of ancient Rome, nor the modern bull-fights of Madrid, nor the boxing-matches of England, will be the sports of their delight. Give them habits of industry and economy, and you secure to them a surer source of enjoyment, of independence, and of wealth, than would be furnished by all the golden mines of Spanish America.

Why was not old Spain able to maintain her constitution against the inroads of priestly and kingly power? In answer I refer to a fact

lately stated in a London Review, that in Spain, with a population larger than that of the United States, there are only sixteen periodical journals, while in the United States there are eight hundred. Had the population of Spain been sufficiently enlightened to appreciate the blessings and to exercise the functions of a free government, they would have made every pass in the Pyrenees a Thermopylae, and every plain a Marathon, sooner than submit to the dictation of a foreign soldiery.

Why are these combined efforts among the hereditary governments and mighty hierarchies of continental Europe, to suppress the circulation of the Bible, to stop the preaching of the christian missionary, to establish a censorship of the press, and to shut up every avenue through which light may be poured in upon the popular mind? They dread the effects of knowledge. They fear their subjects will become too wise to submit to ecclesiastical domination and to political misrule.

What would become of the wealth and proud ascendancy of England, were it not for her commerce and her navy? And what would become of her commerce and her navy, were it not for her mechanic arts, and her astronomical observations? Yea, where would have been the wealth of our cities, and the far-famed enterprise of the American mariner, had we not been able to call in the aid of English astronomy? How long we shall be subjected to this state of dependence, is for the intelligent and lofty spirit of the American patriot to determine.

In proportion to the intelligence of the people will ultimately be their freedom: and in proportion to their freedom must be their intelligence in order to maintain that freedom. What obligations then rest on every American, to cultivate his own intellectual powers, and to diffuse the light of knowledge around him? Does he love his tender babe and the companion of his bosom, and thank his God that no hand of violence will snatch them from his embrace? Does he love his Bible, and offer up daily thanksgivings that no ecclesiastical power will deprive him of its precepts and consolations? Does he rejoice in the increasing glory and prosperity of his country? As he values these blessings and wishes their continuance, let him give the full measure of his influence and patronage to every nursery of mind from the infant school to the University. Let him not suffer the youth of the State to grow up in ignorance, or leave them to resort to some distant focus of learning, or to collect here and there a few divergant rays. Let him bring the rays of knowledge near and thick around every family and member of the Republic. Let our land be made a Goshen, having light in all its habitations.

While it is necessary for the great interests of literature, that the study of the learned languages should occupy a place in our higher seminaries of learning, still, for the purposes of political safety and of practical morality, a thorough education in the exact sciences and in English literature is all that is necessary.

It is said by the opposers of universal education, that teaching persons in the lower walks of life will elevate them above their business, and disqualify them for the exact and faithful performance of their duties. But has the Almighty given man understanding, and will that understanding more surely mislead him the more it is enlightened? Will a rational creature be more disposed to transgress the laws

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ers, that the earth is convince him of such system in which he our mechanical philosophy of life, and he will think it very possible superior. This, London college in the now receiving a

of God and man, the more he understands those laws and the obligations by which they are enforced? Are the citizens of those States of the Union, in which a common education is universal, less industrious and frugal, less attentive to the duties of the social compact and all the tenderer charities of life, less moral and religious, than others who have had no education?

By an estimate made a few years since in Great Britain, it appeared that the number of persons convicted of capital offences in Scotland was very small compared with the number in England; and that nine-tenths of those convicted in England could not read.

A similar investigation in this country would undoubtedly lead to a similar result. Our convicts are commonly as destitute of learning as they are of moral principle.

Education enters deeply into any true system of political economy. In a late lecture before one of the Institutes of Paris, the Baron Dupin makes this statement; "that in some parts of France those who are educated are one tenth, in others one twentieth, and in others only one two hundred and twenty-ninth part of the whole population; and that the national revenue of these districts is nearly in corresponding ratios; nay, more, that these proportions are not materially varied by the most striking inferiority or superiority of soil or climate."

The value of religion, both as a principle of action and as an example depends upon the degree of knowledge with which it is combined. However much of christian benevolence a man may possess, it will be of little service to the community, unless he knows how to exercise it, unless he understands the best plans of doing good, and has influence to carry those plans into execution. But a man without knowledge, must be without influence.

Look at the moral condition of the different nations of christendom, and see the legitimate effects of knowledge. Compare South America with the United States, Italy with England, Spain with Scotland, and you will observe as marked a difference in their moral as in their intellectual character.

Look at the state of science among Pagan nations. Where is the Pagan country which possesses any knowledge of medicine, of astronomy, of mechanics? The superior science of christian nations may be made powerfully instrumental in evangelizing the world. It may be made to demolish in the mind of the idolator the fabric of his false philosophy and his religious superstitions. Convince him of his mistake in supposing that an eclipse of the sun or moon is occasioned by a dragon whom a loud noise may frighten to let go his hold on the luminary. Convince him of his error in imagining that volcanoes are the sacred dwellings of the Gods, whose awful abodes cannot be approached with impunity. Prove to him by the testimony of credible travellers, that the earth is not divided into seven islands and seven oceans. Convince him of such errors, and you weaken his faith in the whole system in which he has been educated. Show him the superiority of our mechanical philosophy, and its application to the arts and comforts of life, and he will bow with deference to your opinions. He will think it very possible that in religion as well as in science you may be superior. This, you are aware, has actually been the effect of the London college in the East Indies, in which three hundred native youth are now receiving a liberal education.

Let it not be inferred from what has been said, that I would prefer talents to virtue, or greatness to goodness. Great talents are valuable only as they are rendered subservient to purposes of benevolence.—Under an obliquity of moral principle, brighter reason prompts to bolder crimes, and an increase of intellectual capacity, is an increase of the power of mischief. Invest a malevolent being with infinite wisdom and unlimited power, and you make him the terror and scourge of the universe. All intellectual culture is to be regarded simply as means to an end;—as power to do good, or to do evil. It is the province of a refined moral sensibility to put an accurate value on the different kinds of knowledge, and to pursue each in proportion to its worth. It is only in a healthful state of the moral faculty that we make the distinction between justice and success, between the love of excellence and the love of exalting.

While we are disposed to allow, to their full extent, the pleasures of literary pursuit and the important advantages of intellectual illumination, it must be confessed, that man has wants which nothing can supply, and woes which nothing can relieve, but the sanative influence of religion. What can moderate anger, resentment, malice or revenge, like the thought that we may ask God to forgive our trespasses only as we forgive the trespasses of others? What can quiet murmurings at our lot, like that deep sense of moral merit which the gospel presses on the conscience? What can cool the burnings of envy, or allay the passion for renown, like the remembrance of the transitory nature of all human glory? What can produce resignation to the loss of friends, like a confident hope of meeting them soon in a brighter world? What can prompt to deeds of benevolence, like the example of him, who, though he was rich, for our sakes became poor? Is there any thing that can give steadiness to purpose, or stability to character, like an unwavering regard to the will of God? Considerations of merely worldly policy, or interest, furnish no steady magnetic influence to give our uniform direction to all the plans and actions of life. Patriotism may fire the spirit with valor to sustain the onset of an invading foe, and bare the breast to the rushing tide of war:—but who can meet with unruffled temper the thousand petty ills that life is heir to, like him whose aim is heaven? What sublimity like moral sublimity, whether we regard the grandeur or permanency of its effects? What more sublime than the triumphs of a dying christian, when in the midst of its decaying and crumbling habitation the spirit primes itself for its lofty flight, and departs in the buoyancy of hope, for the regions of eternal day. But these are not fruits of earthly growth. These are the gifts of christianity.

But it is on man in his social capacities and political relations that moral principle is destined to exert its most important influence. It is in society that man has power. It is in society that

virtue develops fire-brands, arrows powerfully, so that their destruction has been allured by them.

None will deny that reputation is of the last importance; that reputation so many citizens will sooner sacrifice political integrity to nothing which is a intrigue and crooked and temporary flight of the meteor fall. Character reputation and esteem ed with shame a statesman will in many a devious plause, will consider matters not to what or within what days of his reputation throw is delivered.

Nor is moral individual prosperity faintly true rational train of national goodness of in the goodness of them; in fairness of social intercourse of the city and watch for vigil.

But in the absence for the rectitude of between nation principles of right from being sacrificed? What is the cravings of cupid pregnancy into what must not a political influence of a knowledge among free and happy individual may know see them at the bi life may know erously betray the

virtue develops its benevolent tendencies, and that vice scatters fire-brands, arrows, and death. Has the example of vice wrought powerfully, so has that of virtue. Have many been beguiled to their destruction by the enticings of the sinful, multitudes have been allured by the persuasions of the good to fairer worlds on high.

None will deny that a reputation for integrity and uprightness is of the last importance to a public man. But how can he get that reputation so surely as by being upright and honest? Politicians will sooner or later learn, that there is no such thing as political integrity in contradistinction to moral integrity.—that nothing which is morally wrong can be politically right. Intrigue and crooked policy may sometimes secure present success and temporary elevation. But this success is transient as the flight of the meteor, which calls our attention only to witness its fall. Character will find its level. Virtue will be honored with reputation and esteem; and a dereliction of principle will be visited with shame and contempt. The crafty and over-reaching statesman will inevitably lose that very fame for which he treads many a devious path; and instead of securing permanent applause, will consign his name to ignominy and execration. It matters not to what lofty and undisputed ascendancy he may rise, or within what ramparts of power he may intrench himself, the days of his reputation are numbered. The prophecy of his overthrow is delivered.

Nor is moral principle less indispensable to national than to individual prosperity. National virtues secure with unerring certainty true national glory; and national vices are followed by a train of national calamities. The true glory of a nation consists in the goodness of its laws and in the wisdom of their administration; in fairness in making treaties and fidelity in maintaining them; in habits of policy and of punctuality in all the relations of social intercourse; in the temperance, and comfort, and intelligence of the citizens;—in valour in repelling foreign invasion, and watchful vigilance in the guardianship of its liberties.

But in the absence of moral principle, what safeguard is there for the rectitude of fair and just dealing between man & man, and between nation and nation? What is there to prevent the eternal principles of right and the plain virtues of honesty and integrity from being sacrificed at the shrine of a time-serving expediency? What is there to curb the impetuosity of passion, or the cravings of cupidity? If Philip of Macedon deemed no city impregnable into which he could introduce an ass laden with gold, must not a political community look for safety in the conservative influence of a lofty and uncompromising morality? General knowledge among our citizens is essential to the perpetuity of our free and happy republic. But something more is necessary. An individual may know his own interests and yet miserably sacrifice them at the bidding of some licentious passion. A man in public life may know the best interests of his country, and yet treacherously betray them. To knowledge there must be added virtue.

No political or literary institution, which, discards the influence of moral and religious principle, can expect the blessing of Almighty God. We would not hope for the prosperity of this Theological Republic, for whose welfare we toil, unless it be reared on the broad basis of christian principle. While, therefore, the teachers of this Institution inflexibly refuse to descend into the arena of political strife, or of Theological controversy, let them make it their first and last aim to serve their country and their God. Let them lead their pupils not only to the waters of Castalia, the resort of the Muses, but also to "Siloa's brook, that flowed fast by the oracle of God."

And if the noble and dear bought heritage of our freedom is to descend an undiminished patrimony to our children and our children's children, it must be by the agency of principles which bring the retributions of a future world to bear upon the destinies of the present. For myself, I look to religion as the ark in which our liberties are to be preserved; not by an unholy alliance of Church and State, but by the sound and reforming influence of this religion on the manners and morals of the community, on the hearts and the lives of our citizens.

This religion, which we regard as the Paladium of our freedom, is in its genius republican. It teaches the doctrine of equal rights and privileges. It is not limited like the ancient pagan religions, to a few of the noble and learned who may be initiated into its mysteries. It addresses its mandates alike to rulers and people, to masters and servants; and carries its consolations and hopes alike to the cottage and the palace. It commands its teachers to announce its glad tidings in the hearing of every rational creature. It acknowledges no privileged aristocracy. The philosopher and the peasant, the man of letters and the man of business, are equally called to bow to the supremacy of its authority.

Let this religion, which is thus fitted to our republican institutions, send its healing influence through all the ramifications of society, and we will never despair of the republic. There will ever be found among us a redeeming spirit, which will save us from the misrule of tyranny, and the pitfalls of anarchy. Let public opinion be enlightened and public morals be untainted, and we may bid defiance to the underminings of internal corruption, and to the incursions of the proudest foreign foe. Let me then adjure you, who love our country, to see that there be no ignorance, to misguide public opinion, which you can instruct; and no vice, to pollute the fountains of morality, which you can reform. Put forth your utmost energies to render the irradiations of knowledge and the renovating powers of religion universal;—and, whatever may become of our beloved country, you will merit a triumph at her hands, and will ultimately receive the rewards of well doing. Proclaim a war of extermination against ignorance and vice,—and withered be that arm which is raised for their defence.

Pearl

SILV

MINUTES

OF THE

Pearl River Baptist Association,

CONVENED

AT

SILVER CREEK CHURCH;

ON FRIDAY,

September 9, 1831.

MONTICELLO:

PRINTED AT THE OFFICE OF THE

Monticello Gazette.

CIRCULAR.

THE MINISTERS and DELEGATES of the *Pearl River Baptist Association*, To the Churches they represent; GREETING.

DEAR BRETHREN,

Permit us to address you again by letter; time unfolds the purposes of God—many are the revolutions under which the Church of God has passed; she is still in the world, and her object now, is what it was when she first had a place on earth. Many have undertaken to give a true history of her—the limits of a letter will not afford much to be said on that subject, we say once for all, the church is not the world. Our object is to show the members of God's Church—observe, every religious denomination says they are the Church, and appeal to scripture for proof, in their way of explanation, that they are. Observe further, scripture is so plain, that all agree in the apostate state of man, and his alienation from God, being dead in trespasses and sin; and in this state, contend that he can, at any time he pleases, become a member of the Church; so he can, as those women that would eat their own bread, and wear their own apparel, as Isaiah said would be—and further, God knows them as such, but does not know them as his children.—The virtuous woman knows her neighbors child, at the same time knows it not to be her own. In this light we look at the Church, as unconnected with the world—built upon the foundation of the Apostles and Prophets, Jesus Christ himself the chief corner stone that cannot be known by the world; neither can her doctrine be received by any, except those that have obtained like precious faith; not as many will now tell you, that if they are honest and sincere in what they do, it is right, and will be approved by the Supreme as such—if so, where is repentance, the doctrine preached by our Saviour and his followers. Repentance cannot flow from having done right; the apostle Paul had lived in all good conscience, and verily thought that he ought to do many things contrary to the name of Jesus; but when the commandment came, sin revived and he died—again, if we be alienated from the life of God, we cannot be acknowledged the children of God.

We now take up the subject of the Church of God. In nature they are said to be children of wrath, under the influence of an evil spirit, without grace or faith in the soul. In this situation the spirit of God finds them—no matter what their thoughts may have been as it respects God or godliness; it shows that all their pretensions to religion have been vain and wild—now flows the penitential tear from the contrite spirit; now the soul is alive, it is capable of exercising all its senses. Now, if faith naturally grew in the soul, there never could be struggle, no sorrow, no fear nor trouble; for at once it would lay hold on a Saviour in whom is found every thing that the soul wants. But as faith is the gift of God, and all men have not faith, but God who has commenced the work, shows the soul its lost state, and causes an entire surrender to him alone who hath the words of eternal life, and all the gifts accompanying salvation—he it is that gives his own children faith to view a Saviour and God reconciled with them in him; here is the

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stand fast in the liberty of the gospel, but use not this liberty for an occasion to the flesh, but live in obedience to the word of God—not fashioning yourselves after the world, or the things of the world or the flesh, but an eye single to the glory of God. And, as much is doing in the name of religion, we should be careful to examine every thing deliberately before we insist in the cause.

Good works are desirable, and God hath Ordained that his children should walk in them; but doing has become so prevalent in this our day, that any one refusing to engage in the cause, cannot be friendly to religion, while the true spirit of religion is lost in performing the things that are now required by religious institutions; on this ground, to hurry the time, spoken of in the scripture, when all shall know the Lord, from the least to the greatest.—And the same would make Christ to have as many brides as Solomon had wives and concubines, figuratively speaking. But it is evident that Christ has but one bride; look back to the third and fourth century, see what exertions, and what they produced in the world—religion, so called, shed more blood than any one thing in life.—Supported by scripture, and proved according by blind zeal and human construction, that God had said that heretics should be slain; a thing that had been forbidden—but he had said the time will come that they who kill you, think they do the service of God. If we follow the flesh, we may expect to fall into all manner of evil; and if ever the laws of this Nation are blended with the laws of the Gospel, true christians will suffer, while an established religion will spread its baneful influence over the nation. We may say peace and safety—but look back in our own nation but a short space, when Obediah Homes, was taken from church, so called, to prison, and from prison to the stake; where the lashes were so severely laid upon him, that his blood ran out—this done by a religious society, because he had preached that religion was supernatural, which is now believed by all the children of God that have been born of the spirit, without which it is utterly impossible to see the Kingdom of God. We should therefore, as those alive from the dead, be engaged with God for our peace and safety, and also for the conversion of souls. We frequently hear it said, do thus and so, and God will convert our children and neighbors; if the salvation of those depend on doing thus and so, the death of Christ must have depended on contingencies, which had been determined in the council of God.

It is a high privilege conferred on earthly beings, that they have access to a throne of grace through their elder Brother; and we are persuaded if all the children of God were earnestly engaged with him in prayer, we should hear more of the spirit of religion, and not so much about the dressing it should appear in; as the body is dead without the spirit, so is religion without the spirit of God; it being the only way that God our Father can manifest himself to his children and not unto the world, which manifestation and union of spirit has been, and now is understood by those that have spoken, and these that now speak the truth in Christ to the understanding of all that know the truth; as the disciples and apostles of our Saviour have written to their brethren and sisters, claiming kin with them as being born of the same spirit, it being the on-

ly instrument or means by or through which the generation of Christ has been produced; and not only produced, but have been declared from the earliest period up to the present day—and will continue to fill its place in the kingdom of God, until the last member of Christ's mystic body shall be born. Such is the connection of the word of God, and the manifestation of him to his children, that surely all of them do agree in the quickening influence of the Spirit. And to facilitate our access to the New Testament, we have taken a close perusal of it, and have attached to this letter, the Books, Chapters and Verses, where it is expressive of the Spirit, save St. Mark and St. Luke, they record nearly as the others do. Which index, or concordance, we trust will be useful for all that wish to search the scriptures to see if these are so or not; and we trust when any read, they will have an eye single to the glory of God, and not have their own interest and convenience in view—for if we turn to the right hand or the left, God is there, beholding every thought word deed and action. We may deceive one another, but we cannot deceive God; whatever may be our thoughts of God and his worship, if it be not according to his word, we shall be found guilty for doing what he did not require to be done. In this light we should view the Supreme—as immutable—as his word reveals him, and cannot be influenced to act contrary to his word; though all men should engage in prayer contrary to it, they would not be heard of him—Heaven and Earth shall pass away, but his Word shall not pass away. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

CONCORDANCE.

MATTHEW.				GALATIANS.			
Chap.	Ver.	Chap.	Ver.	Chap.	Ver.	Chap.	Ver.
3	16	4	1	3	2	3	3
5	3	10	20	"	5	"	14
12	18	12	28	4	6	4	29
14	26	22	43	5	5	5	16
26	41			"	17	"	18
	St. JOHN.			"	22	"	25
1	13	3	5	6	1	6	8
3	5	"	6		EPHESIANS.		
"	8	"	34	1	13	1	17
4	23	4	25	2	18	3	5
5	21	6	63	3	16	4	3
7	39	19	33	4	4	"	23
13	11	14	17	"	30	5	9
14	26	16	13	5	18	6	17
	ACTS OF THE APOSTLES.			6	18		
2	4	2	17		PHILIPPIAN.		
2	18	6	10	1	19	1	27
8	29	8	39	2	1	3	2
10	19	11	12		COLLOSSIANS.		
11	28	16	7	1	8	2	5
17	16	18	5		1ST THESSALONIANS.		
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	ROMANS.			2	8	2	13
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3	29	7	6	3	16	4	1
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"	9	"	10	1	7	1	14
"	11	"	13	4	22		
"	14	"	15		PHILEMEL.		
"	16	"	23	1	25		
"	26	"	27		HEBREWS.		
12	11	15	19	4	12	9	14
15	30			10	29	12	9
	1ST. CORINTH.			12	23		
2	4	2	10		JAMES.		
"	11	"	12	2	26		
"	14	3	16		1ST PETER.		
4	21	5	3	1	2	1	11
5	4	"	5	"	22	3	4
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"	20	7	34	4	14		
7	40	12	3		1ST JOHN.		
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"	8	"	9	4	2	"	3
"	10	"	11	"	6	"	13
"	13	14	2	5	6	5	8
14	14	"	15		JUDE.		
"	16	"	32	1	19		
15	45	16	18		REVELATIONS.		
	2d. CORINTH.			1	10	2	7
1	22	2	13	2	11	"	17
3	3	3	6	"	29	3	6
"	8	"	17	3	13	"	22
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MINUTES, &c.

SEPTEMBER, 9, 1831.

THE ASSOCIATION met agreeably to adjournment; and after an appropriate introductory discourse, delivered by brother John P. Martin, from 1st Corinthians, 6th chap. part of the 16th verse, and the 20th verse: "*And ye are not your own, for ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are Gods.*" The Messengers and Delegates then took their seats; prayer was then offered up by Davis Collins.

1st. The Delegates from the Churches called, their names enrolled, and the state of the churches minuted:—see table.

2d. Brother Davis Collins was chosen *Moderator*, and brother Joel Harvey *Clerk*.

3d. An opportunity was given for the reception of Churches; by petition, Steen's Creek Church came forward and was received, and her Delegates invited to seat.

4th. Read the corresponding letters; one from the Union Association, without any minutes of Messenger; from the Mississippi Association, a letter and packet of minutes, with their Messenger James Cain, and he invited to a seat; from the Leaf River Association, a letter and packet of minutes, with their Messenger Joseph Morris, and he invited to a seat.

5th. Appointed Brethren Jesse Crawford, Isaac Brakefield, and John P. Martin, together with the Moderator and Clerk, a committee of arrangement and revision.

6th. Appointed Brethren Martin Crawford, and C. Fielder, to appoint the preachers to occupy the stand during the session; which appointment stands as follows:—on Saturday, Benjamin Garlington, James Cain, James Pawel, and Isham Russel, to preach in the order of their names; on Sunday, Joseph Morris, Isaac Brakefield, Davis Collins, and James Bailey, in the order of their names. Prayer was offered up by Isham Russel; adjourned till to-morrow at 9 o'clock.

SATURDAY, September 10th.

7th. Met agreeably to adjournment—prayer was offered up by the Moderator, and the business of the Association resumed. Received the report of the committee of arrangement.

8th. Read the Circular Letter, which was unanimously adopted.

9th. Appointed Messengers to corresponding Associations; to the Union Association, John P. Martin, and Isham Russel; to the Leaf River Association, Isaac Brakefield, and James Murry; to the Mississippi Association, Davis Collins, Shadrach Coker, Jesse Crawford, and Joel Harvey.

10th. Appointed Brethren George Granberry, Isaac Brakefield, and Jesse Crawford, to examine the Treasurers Report.

11th. Took up petitions; one from Bethlehem Church praying us to send a presbytery to Ordain in their church, a Minister of the Gospel, should he be found with the necessary qualifications; on which, appointed Brethren John P. Martin, Davis Collins, Isaac Brakefield, Jesse Crawford, and Joel Harvey, to go to their assistance.

12th. Appointed our next annual meeting to be held at Hebron Church, Lawrence County; to commence on the Saturday before the second Lord's day in September, 1832.

13th. Resolved, that Brethren John P. Martin, Shadrach Coker, and Joel Harvey, visit the Beuge Chitto Church; and know the reason why she has not represented herself in the Association; and report to the next annual meeting.

14th. Resolved, that we, as a religious denomination, observe Christmas day, and the Fourth of July; to be religiously observed by us in prayer and praise to Almighty God, for the blessings, rights and privileges, which have grown out of those days; and guaranteed to us by the beneficent hand of the Supreme Being.

15th. Resolved, that Brethren Shadrach Coker, Benj. Garlington, and Joel Harvey, visit the Bulah Church—know her standing, and report to the next annual meeting.

16th. Resolved, that Jesse Crawford and Isaac Brakefield,

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each prepare a Circular Letter, and present them at our next annual meeting.

17th. Resolved, that our Messengers of Correspondence, are not required to give the Treasurer any receipt for money drawn from him.

18th. Resolved; we express our sincere thanks to the brethren and friends of this vicinity, for their unaffected hospitality towards us and our friends, during our stay among them; and for their obedience to our wish in not providing any ardent spirits.

19th. The Brethren appointed to examine the Treasurers Accounts, reported them to be correctly stated.

TREASURERS REPORT.

To the Pearl River Baptist Association, the following Report for the fiscal year, ending on the 9th day of September 1831, is respectfully submitted:—

The nett undivided balance, as per last years report, is \$33,62, which, with an addition of \$6,00, returned by D. Collins, as a defaulting messenger, makes \$39,62. Out of which, prior to the division, was donated and paid to N. Robertson, \$10,00, for his services in procuring Tracts, and Confession of Faith; which makes the real undivided Balance - - - \$29,92

To contributions from the Churches, - - - 89,38½

To Books sold by J. P. Martin for the Associ'n 11,25

To " " " S. Berry " " 9,37½

Making a total of - - - 139,63¼

CR.—Out of which has been paid the dividend

to the Leaf River Association, - - - \$14,81

For superintending and printing minutes, - - - 56,00

To Corresponding Messengers, viz: Brethren

Collins, Harvey, Martin and Berry, each \$6, - 24,00

Total paid out - - - 94,81

Which leaves a balance in the Treasury of - - - 44,82¼

WYLIE WHITE, *Treasurer.*

20th. Brother Wm. Mullen, reported that he had not made any settlement with the executor of the estate of David Cooper, dec'd.

21st. Resolved that said Mullen be continued agent for this Association, to make the aforesaid settlement, and report to the next annual meeting.

22d. Resolved, that the Clerk superintend the printing and distribution of seven hundred and sixty-five copies of these Minutes, and call on the Treasurer for money to defray the expense.

23d. Received \$30,81½ from the churches by their Delegates, in payment for the Baptist Confession of Faith.

24th. Received the contributions from the churches; read the minutes; and after a sympathetic exhortation and prayer, by the Moderator, adjourned till the preceding appointment.

DAVIS COLLINS, *Moderator.*

JOEL HARVEY, *Clerk.*

Brethren Morris, Brakefield, and Collins, preached to a large and well behaved congregation, with much zeal and energy; brother James Bailey closed the service of the day, by a very appropriate exhortation and prayer.

Morris from Psalms, 8th ch. part of 4th verse. Brakefield from

STATE OF THE CHURCHES.

NAMES OF CHURCHES.	COUNTIES.	NAMES OF DELEGATES. (The names in SMALL CAPITALS, are Ordained, and those in <i>italic</i> , Licensed Ministers.)	Baptized.	Rec'd by letter.	Dismissed.	Excommunicated.	Restored.	Dead.	Total in Fellowship.	No. of copies.	Contributions.
Antioch,	Marion,	Jesse CRAWFORD and John Smith.	5	1	10			1	141	30	25.00
Bogue Chitto,	Pike,	George Granberry and James Bagget.				3	2		50	40	5.00
Bethany,	Lawrence,	Joseph Owen.				3	2		13	10	1.00
Bethsada,	Copiah,	FRANCIS WALKER.	4	1	3	2		1	50	35	5.00
Booyeh,	Covington,	Ralph Stovall and William McDonald.							17	20	5.00
Bethlehem,	Pike,										
Benezer,	Covington,	JOHN P. MARTIN and JOHN PITMAN.	5	2					48	35	5.00
Friendship,	Pike,	JOEL HARTY and Jesse Maxwell.	3	3	5			1	40	30	3.75
Fork Church,	Simpson,	SHADDOCH COKER and Zachariah Reeves.	6	2	3				17	35	6.25
Gallige,	Copiah,	JAMES POWEL.	3	1					29		3.00
Hepstba,	Lawrence,	JAMES MURRY and James Thames.	18	10	2	1		1	190	50	10.00
Little River,	Lawrence,	David Langston and Noah Stringer.	1	2	3	1			43	30	4.00
Mount Moriah,	Marion,	ISAAC BRAKEFIELD and Jesse Lee.	1	2	5		1		25	25	3.00
New Chapel,	Lawrence,	John Keen.				1			19	10	1.25
New Zion,	Pike,	Edmund Hodges and Nicholas Gunnels.	5						32	30	3.00
Pearl River,	Marion,	WILLIAM FORTENBERRY and Willis McGee.	1	1	2			1	49	30	6.00
Ramah,	Lawrence,	Harmon Runnels.	1	1					18	18	2.00
Silver Creek,	Lawrence,	Asa Speights and Joseph Hunt.	1	1	2				13	10	1.50
Silver Creek,	Pike,	Jeremiah Smith and Willis Simmons.	2	1		1		4	44	35	5.00
Strong River,	Lawrence,	Jesse Armstrong and Nathan Saunders.	1						19	18	2.00
Society Hill,	Simpson,	Anthony Sutton, John Bishop.	6	4	3	1		2	37	25	3.00
Union,	Lawrence,	DAVIS COLLINS.	2	2					27	15	3.00
Union,	Simpson,	Edward G. Torrell.	2	1	6				38	30	3.00
Union,	Pike,	William Thornhill and Henry Young Blood.	1	1	2				17	35	5.00
Union,	Lawrence,	Christian Furr and Isham Smith.	1	1					14	15	1.50

PEARL

HEBRON

MINUTES

OF THE

PEARL RIVER BAPTIST ASSOCIATION.

CONVENED AT

HEBRON CHURCH, LAWRENCE COUNTY.

On Saturday, September 8th, 1832.

MONTICELLO:

PRINTED BY J. R. CHAMBERS

1832

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MINUTES, &c.

September 8th, 1832.

The Association met according to adjournment, and after an appropriate discourse delivered by Isham Russel, from the 6th chapter of the gospel recorded by St. John, 67th and 68th verses. "Then said Jesus unto the twelve, will ye also go away?"

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."

The Messengers and Delegates then took their seats in the house; prayer was offered up by brother Davis Collins.

The Delegates called, their names enrolled, and the state of the Churches minuted. (See table) DAVIS COLLINS was elected *Moderator*, and JOEL HARVEY *Clerk*.

1st. Opened a door for the reception of Churches.

2d. Read the corresponding letters; one from the Union Association with their Messengers, Elisha Flowers and Jesse Scrivner, and they were invited to a seat with us; also 20 copies of their minutes. From the Leaf River, Norval Robertson Senr. and William P. Carter, their Messengers, with a bundle of minutes; and they were invited to a seat.

From the Mississippi, a parcel of minutes with their Messenger, Charles Felder, and he invited to a seat—David Lee, his colleague, failed.

3d. Appointed Messengers to corresponding associations; to the Leaf River, Davis Collins, John Pittman and Jesse Crawford, to write the corresponding letter to said association. To the Mississippi, Davis Collins, Jesse Crawford and William Fortenberry to write the corresponding letter to said association. Shadrach Coker and Isham Russel to the Union—and Norval Robertson Jr. to write the corresponding letter to said association.

4th. Appointed Brethren Jesse Crawford, Isham Russel, and Norval Robertson Junr., with the Moderator and Clerk, a committee of arrangement and revision.

5th. Appointed Brethren John P. Martin, James Powel, and James Thames a committee of arrangement to appoint the Preaching during the session, which appointment stands thus: at the stand, Shadrach Coker, Joseph Morris, and Charles Felder—at the Meeting-house, Jesse Crawford, Norval Robertson, Senr. and Nathan Morris. They all preached in the order of their names on the Sabbath, to a great concourse of people.

6th. Adjourned till Monday 9 o'clock.

7th. *Monday, 9 o'clock.* Met agreeable to adjournment; invited our Ministering Brethren to seat with us.

8th. Read the Circular Letter, which was received by a large majority; also read the corresponding letters.

9th. Appointed Brethren Norval Robertson, Jr. and Jesse Crawford to examine the Treasures accounts and report; also to receive the dividend from the Treasury of the Mississippi Baptist State Convention. The accounts were found correct, and stand thus:—

TREASURER'S REPORT.

To balance as per last years report,	\$44 82½
To contributions from the Churches,	101 314
Received from the Churches on account of the Baptist Confession of Faith,	32 62½
Making a total of	\$178 76½
CR. Out of which has been paid 14 corresponding Messengers each \$6 00	84 00
For printing and distribution of minutes.	51 00
Total expenditures	135 00

Balance of the Treasury \$43 76½
Received from the Mississippi Baptist State Convention, \$72 12½, by the hand of Charles Felder, and he receipted—the above was an agreement of this Association and the Mississippi, at the dissolution of said Convention. Received from the churches \$4 814, for the Baptist Confession of Faith.

On Monday, Brethren Elisha Flowers, Nathan Morris, and Charles Felder, were appointed to preach in the order of their names, but were much frustrated in consequence of rain.

10th. Resolved that we take up reports. The Brethren, Davis Collins, John P. Martin, Jesse Crawford, Isaac Brakefield, and Joel Harvey, that were appointed last session to visit the Bethlehem Church, reported that they had visited said Church, and had made some inquiry concerning their preacher, and according to their opinion, he was not in fellowship, and consequently he was not ordained. The Brethren John P. Martin, Shadrach Coker, and Joel Harvey, that were appointed to visit the Bouge Chitto Church, reported, that previous to their appointment, the Church had a meeting, at which time they appointed a day of fasting and prayer, that God would restore them to peace and harmony and it appears that God heard their prayers; for when we met the Church, we found them rejoicing with each other, and we trust our meeting was greatly blessed. The Brethren Shadrach Coker, Benjamin Garlington, and Joel Harvey, that were appointed to visit Bulah, reported that before their meeting of the Church, that she had called a preacher, and seemed to be prospering in the work of Grace.

11th. Appointed Brother Norval Robertson, Jr. to write the circular address for next Association, and choose his own subject.

12th. Appointed Brother Davis Collins, to preach the next introductory sermon, and in case of failure, Francis Walker.

13th. Resolved, that Brethren William Fortenberry, Isaac Brakefield, and Willis McGee, visit the Bethlehem Church, and if their preacher has not obtained legal fellowship, tell them we do consider him in disorder, and the Church, holding him in fellowship.

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14th We wish the Churches to shorten their letters, except it be on extraordinary occasions, or matters of deep interest.

15th. Resolved, that the \$72 12 $\frac{1}{2}$ received from the Mississippi Baptist State Convention lie in the hands of the Treasurer of this association until an order from the same.

16th. Resolved, that we as a religious body, observe Christmas day, and the fourth day of July, as days of thanksgiving, prayer, and praise to God, for the blessings and privileges we enjoy.

17th. Resolved, that in consequence of the languid state of religion among us, we appoint the Friday, before the fourth Lords day in November as a day set a part by us, of fasting and prayer at our Churches and places of religious devotion to Almighty God for an out-pouring of his spirit, and a general revival of vital religion among us.

18th. Resolved, that all persons drawing money out of the Treasury, shall give the Treasurer a receipt.

19th. We humbly pray the public, that they will not come up to our Association with their Beer, Cider, Cakes, and Mellons, as they greatly disturb the congregation.

20th. Resolved, that we return our grateful thanks to the Brethren and friends of this neighborhood, for their hospitable attention and care toward us during the session.

21st. Appointed our next session at Steen's Creek Church, Rankin County, to commence on the Saturday before the second Lords day in September 1833.

22nd. Appointed the Clerk to superintend the printing and distribution of eight hundred and twenty five copies of these minutes, and call on the Treasurer for money to defray the expences of said work.

23d. Resolved, that our corresponding Messengers be allowed six dollars each.

24th. Received from the Churches, one hundred and nine dollars, their contribution for 1832.

DAVIS COLLINS, *Moderator*,

JOEL HARVEY, *Clerk*.

P. S. After an appropriate exhortation and prayer by the Moderator, adjourned till next session.

STATE OF THE CHURCHES.

CHURCHES.

COUNTIES.

NAMES OF DELEGATES.

07 The names in small capitals, are Ordained, and those in *italic*, Licensed Ministers.

CHURCHES.	COUNTIES.	NAMES OF DELEGATES.	Baptized.	Rec'd by letter.	Dismissed.	Excommunicated.	Restored.	Dead.	Total in fellowship	No. of Copies.	Contributions.
Antioch,	Marion,	JESSE CRAWFORD, David Sumrall,	4	0	1	0	0	1	42	25	\$5.00
Bethany,	Lawrence,	JOHN WALKER, <i>Robert Robertson</i> ,	0	0	0	0	0	0	22	20	5.00
Booych,	Covington,	FRANCIS WALKER, Stephen Berry,	0	0	0	0	0	0	31	30	5.00
County Lane,	Pike,	ISTIAH RUSSET, John T. Mootie,	1	2	5	0	1	0	32	20	2.624
Ebenezer,	Covington,	JOHN P. MARTIN, JOHN PITTMAN,	0	5	1	0	0	45	30	5.00	
Fair River,	Lawrence,	JOEL HARVEY, John Wilson,	6	3	1	0	1	2	47	30	4.25
Friendship,	Pike,	SHADRACH COCKER, Jesse Edwards,	5	0	2	1	1	1	48	30	3.874
Fork Church,	Simpson,	JAMES POWELL, Lewis Harper,	1	2	2	1	0	2	26	20	4.934
Ga'ilee,	Covington,	James Parmer, William Crawford,	1	2	2	4	2	0	13	6	.75
Hebron,	Lawrence,	James Murry, James Thames,	7	4	3	1	0	0	97	60	10.00
Hepsiba,	Lawrence,	David Langston, Josiah Stringer,	1	4	3	1	0	0	43	25	4.00
Little River,	Marion,	Jesse Lee, ISAAC BRAKEFIELD,	0	3	2	0	0	0	26	25	3.00
Mount Moriah,	Lawrence,	JAMES D. GRANT, Benjamin McCough,	0	0	1	0	0	1	18	18	3.00
New Chapel,	Pike,	WILLIAM FORTENBERRY, WILLIS McGEHE,	4	2	0	0	0	0	40	30	5.00
New Zion,	Marion,	Harmon Runnels, Benjamin Wilson,	0	6	2	2	0	0	51	30	5.00
Pearl River,	Lawrence,	Amos Guynes, Frederick White,	0	0	2	0	0	0	16	12	2.00
Ramah,	Pike,	Jeremiah Smith, Henry Simmons,	1	2	0	2	0	0	13	10	1.50
Silver Creek,	Lawrence,	Jesse Armstrong, Nathan Saunders,	5	0	5	2	1	0	46	30	4.50
			0	0	4	0	0	15	10	1.50	

Strong River,	Simpson,	Amos McCarty, James Doer,	4	2	2	0	0	0	38	25	5.00
Society Hill,	Lawrence,	DAVIS COLLINS, James Warner,	0	0	0	0	0	0	24	15	2.50
Salom,	Simpson,	William Morris, Etheldred Owen,	5	2	10	0	0	0	25	20	2.00
Union,	Pike,	William Thornhill, Henry Youngblood,	0	2	2	0	0	0	38	35	5.00
Bahala,	Lawrence,	John Kagle, John Smith,	3	1	1	0	0	0	28	20	2.00
Bethsada,	Covington,	Wilkes Hoboy, Needham Coward,	1	1	0	0	0	0	18	15	1.55
Friendship,	Franklin,	BENJAMIN GARLINGTON, David Day,	7	2	0	1	0	0	16	15	1.81
Steen's Creek,	Franklin,	John Tucker, Cader Price,	4	1	1	0	0	0	29	40	5.00

Ramoth,	Amos Guynes, Frederick White,	1	2	0	2	0	0	13	10	1.50
Silver Creek,	Jeremiah Smith, Henry Simmons,	5	0	5	2	1	0	46	30	4.50
Silver Creek,	Josee Armstrong, Nathan Saunders,	0	0	4	0	0	0	15	10	1.50

Strong River,	Amos McCarty, James Deet,	4	2	2	2	0	0	98	25	5.00
Society Hill,	DAVIS-COLLING, James Warner,	0	0	3	0	0	0	24	15	2.50
Salem,	William Morris, Ethelred Owen,	5	2	10	0	0	0	25	20	2.00
Union,	William Thornhill, Henry Youngblood,	0	2	2	0	0	0	38	35	5.00
Bahala,	John Kagle, Isham Smith,	3	1	1	1	2	0	28	20	2.00
Bathsala,	Wilkes Hoboy, Needham Coward,	1	1	0	2	2	0	18	15	1.25
Friendship,	BENJAMIN GARLINGTON, David Day,	7	2	0	1	0	0	16	15	1.814
Stones Creek,	John Tucker, Cadet Price,	4	1	1	1	0	2	59	40	5.00
Hopewell,	William T. Sandefor, Edmond Barran,	0	2	1	2	0	0	26	15	3.00
Copiah,	JAMES THOMAS, Jeremiah Fortenberry,	7	2	3	0	0	1	31	12	1.00
Enlah,	John Edwards, William Smith,	3	3	0	2	0	0	11	12	2.00
Laurence,		73	60	77	28	9	11	1067	737	109.00

PARTICULAR.

The Ministers, and Members, composing the Pearl River Baptist Association, to the Churches they represent, Greeting:

DEAR BRETHREN,

Permit us to address you on the subject of regeneration, which if a man does not experience, he cannot see the kingdom of Heaven. Man in his first creation was a natural man, and not spiritual, he stood only in creature relationship to God, his creator God made him upright and endowed him with creature holiness, and required obedience of him as his creature, and it was reasonable and right that he should render obedience to God his creator; therefore God gave him a law, this law required nothing of man but what he, as a natural man could perform, yet, by the performance of it, would not qualify him for, nor give him a right to the kingdom of ultimate glory; but he would remain in possession of his dominion, which his creator had given him, Psalms 8th. chapter, 6th. and 7th. verses: "Thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet: All Sheep, and Oxen, yea, and the beasts of the field"—He was Lord of the lower world, and was to be in subjection to his creator, who is Lord of Lords, and King of Kings. When man took of the forbidden fruit, he did not die a spiritual death, for this good reason, he was not a spiritual man; 1st. Cor. 15th. chap. and 46th. verse: If he had been spiritual in that sense in which Gods dear children are spiritual after regeneration, he could not have sinned: 1st. John 3. chap. 9th. verse, man could not have been corrupted, if he had been spiritual, but he was natural; therefore he died in that day a moral death, and to all ability to keep the moral law, if he had been spiritual and died a spiritual death he never could have been redeemed, there could have been found no sacrifice in heaven, nor on earth, nor under the earth, that could have redeemed man, because a sacrifice must surpass what it is offered for, and be equal to him that it is offered to, therefore it took no less to redeem the Church than the blood of Christ. Acts, 20th. chap. 28th. verse, also 1st. Peter, 1st. chap. 18th. and 19th. verses, it is evident that sacrifice offered to redeem man, surpassed man in nature, for Adam, who is the figure of him that was to come, he was the figure, and Christ the substance; the first Adam was made a living soul, and the last Adam was made a quickening spirit: the first man is of the earth, earthly; the second man is the Lord from heaven, therefore it is evident, that the sacrifice offered, did surpass that for which

it was offered, follows: Zach. Shepherd, and Philipians, 2d. The divine redemption is one: therefore is paid which is formed the world, and owing along the world began regeneration, but is intirely to do any thing tree cannot bring being corrupt, corrupt was the and take him Adam was in be no nearer which is born of kingdom of God aright, he must the natural world of Christs is entirely passing generation, for to effect his own that can stay it is enough for before the Almight begetting his children to his own Though God he can impart di When God in sends it home to own in a fertile stony heart; if nal life impart increase in the the sinners soul rules nature, repentance are as much the gift 11th ch. & 18th of eternal life, conceive regeneration made a new creature he is made a spirit in all its forms gospel has entirely a different

it was offered, it was also equal to him that it was offered to, from what follows: Zach. 13th chap. 7th verse. "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: Philipians, 2d chap 5th and 6th verses: Heb. 9th chap and 14th verse, The divine redeemer that gave himself for us, says; I, and my Father, are one: therefore the redemption of the Church is complete, for the price is paid which satisfied law and justice, on the part of the Church, and it was not owing to any good foreseen in man that the Lord performed the work of redemption, but it was for a purpose of his own glory, and owing alone to his love and mercy, which he had toward him before the world began; and as redemption is alone of God, so we conceive of regeneration, that it is alone the work of God. Man is not only natural but is intirely corrupt throughout, soul body and spirit, and is not able to do any thing to recommend himself in the favour of God, for a corrupt tree cannot bring forth good fruit, says the divine redeemer; but man being corrupt, is not the only cause why he should be born again; if being corrupt was the only cause, a cleansing might suffice; but cleanse man, and take him from under the law, and place him back in the state that Adam was in before he fell under the curse of God's law, and he would be no nearer heaven than he now is, for he would yet be natural, for that which is born of the flesh, is flesh; and flesh and blood cannot inherit the kingdom of God. But before man can be qualified to enjoy or worship God aright, he must be born of the spirit of God, as man cannot be a member of the natural world without a natural birth, neither can any man be a member of Christs kingdom without a spiritual birth; and the natural child is entirely passive in its natural generation, so is the child of God in regeneration, for God has provided means, by and through which he works to effect his own purpose independent of all opposition; for there is none that can stay his almighty hand, or say unto Jehovah, what doest thou: it is enough for man, poor sinner, to be still and know his own weakness before the Almighty. The ordinary means which God has provided the begetting his children to a lively hope, is the word of truth, and that according to his own will: James 1st ch. 18th ver. 1st John 5th ch. 18th verse: Though God has not confined himself to any particular means, for he can impart divine life to the soul of a sinner when and where he pleases. When God imparts divine life to a sinner by his word, the spirit of God sends it home to the heart and makes it effectual, so it is the seed of God sown in a fertile soil in the heart of flesh, for God hath taken away the stony heart: it is an incorruptible seed sown in the heart: yes, it is eternal life imparted to the soul, and this new principle or nature begins to increase in the soul in opposition to that old nature that had reigned in the sinners soul; but the Lord imparts divine life to the soul which overrules nature, repentance now flows from the sinner, for divine life and repentance are both from the Lord, which no man can sever; repentance is as much the gift of God, as eternal life: Acts 5th chap. 31st verse, also 11th ch. & 18th verse. and it is impossible for a sinner to be in possession of eternal life, and not repent of his sins, as to breathe without life: We conceive regeneration to be an instantaneous work, by which a sinner is made a new creature: previous to this time he was a natural man, but now he is made a spiritual man in Christ: he had loved sin, but now he hates it in all its forms: for being in possession of divine life, the light of the glorious gospel has enlightened his understanding, he now views his divine creator in a different light to what he ever did before; he views him to be holy, just

and good, and one that cannot look on sin with the least allowance, and he looks at the law to be like it; the law; for he looks at it to be as sin; for he cannot help repenting; planted in his soul; he now loves between himself and his divine creator, that he has not the least hope of ever enjoying the smiles of so good a being; but to sink under his frowns forever and forever; yet, repented, he is now from his heart, because he has sinned against a kind and merciful God; he flies from sin in all its forms as from the worst of enemies, his heart heaves the pensive sigh, from his eyes flows the briny tears; all this powerful operation we believe to be produced by the spirit and grace of God: now he prays not for life, but because he is alive. The sinner comes now in his true character to God, a poor helpless sinner; his language is, Lord be merciful to me a sinner; but sees no way that God can reach of mercy, and he had committed the unpardonable sin; and satain tells him, he had as well take his fill of sin; but he is cloyed with sin, he is dead to sin, and can live no longer therein: now his desire is to live holy; he loves holiness, for holiness sake; now his desires are more after holiness than glory, for he sees God is holy, and without holiness he never can enjoy God, for without likeness there can be no enjoyment, and he despairs of being made to bear any likeness to God. The will, that commanding faculty of the soul, which became corrupted in the fall, and is so opposed to the will of God, and had been leading the sinner down to ruin, becometh now a principal of truth of God. The sinner as willingly forsakes sin and repents for what he has committed as ever he prayed for mercy in the closet or in the shop or the hall-room: he willingly goes and implores God for mercy in the closet or in the shop or the hall-room: he willingly seeks the Lord in his appointed means, and willingly loves God as dear children; whenever he sees them, his conscience is renewed; his conscience which had lain sleeping in his bosom, is now waked up, and the soul can find no rest: the sinner now is up and doing; a sinner no longer its place of resort, the sinner now is up and doing; a sinner for life, so powerful is the incentive to obedience, even in the more spiritual acts which lies not within the sight of the natural conscience, and so powerfully restrains the sinner from that which does not lie open to the authority of God to which the heart willingly acknowledges. In regeneration, not only the understanding, will, and conscience, are renewed and enlightened, but every faculty of the soul is spiritualised; so that the sinner sees himself lost without there is some other way for his escape more than he can effect by himself: therefore he sees by the deed of the law, no flesh can be justified in the sight of God, and the law holding the sinner by the throat, saying; pay that which thou owest, and the sinner has not one farthing wherewith to pay; therefore he falls down a guilty culprit before the justice of God; and acknowledges, if God sends him to the eternal prison of hell, that he will remain a just God. The sinner now is cut off from the covenant of works, yes, he is dead to the law, that he might be married to Christ; but a saviour revealed, is not enough for this sinner, nothing less than an applied saviour will suffice the sinner: therefore the holy spirit makes an application of the blood and righteousness of Christ, the sinner receives Christ

by faith. Christ plainly how he has died to justice on the cross; now God calling him justified by Christ. We enabled to call all his heart, in it and principle; his duties and ordinances in so low as to be now served by God is shed to him that gave he now loves he now claims through his blood changed; the gainst the flesh soon put off from corrupt fashioned life united together dying love, corruptible my Father, of the world

by faith. Christ is formed in his soul the hope of glory; now he sees very plainly how God can remain just and save a poor helpless sinner; for Christ has died to save a lost sinner, and has satisfied the demands of law and justice on the part of a poor sinner and has arose again for his justification: now God can be just and justify him that believes in Jesus: therefore being justified by faith, he has peace with God through his Lord Jesus Christ. We conclude that he is now born of the spirit of God, and is enabled to cry, "Abba Father;" he is now capacitated to love God with all his heart, because God has given him a new heart and wrote his law in it and printed it in his mind, he can now worship God in spirit and in truth; his duty now is to follow his Lord in all his commandments, and ordinances in Baptism, and at the Lord's table; he is not ashamed to stoop so low as to follow his Lord in the example of washing the saints feet; he now serves his Lord from a principle of divine love, for the love of God is shed abroad in his heart by the Holy Ghost, and it reflects back to him that gave it: not only to him but all of God's dear children are loved; he now loves God, for what he is, and loves his children, for his sake; he now claims an incorruptible inheritance with the saints in light, through his Lord and Saviour Jesus Christ; but his fleshy nature is not changed; therefore the warfare arises in his bosom, the spirit lusting against the flesh, and the flesh against the spirit; but this spirit or soul will soon put off the corruptible flesh or body; and then the soul will be free from corruption till the morning of the resurrection, then the body will be fashioned like unto the body of the redeemer, and the soul and body be united together and capacitated to praise God for redeeming grace and dying love, and join the saints in glory, and be put in possession of an incorruptible inheritance; and the King will say, come thou blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world.

O! glorious day, O! bless'd abode,
To be forever, with my God.

Even so; Amen.

